Evolution and Christianity

JESSIE WISEMAN GIBBS

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EVOLUTION AND CHRISTIANITY

JESSIE WISEMAN GIBBS

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And thou shalt speak my words unto them, whether they will hear, or whether they will forbear.

—EZEKIEL 2:7

PREFACE

It is several years since the first notes were made for this book. I have been persistently hindered from working upon it—the last few years by continued illness, so that it has been produced with difficulty and at widely separated times and places. Doubtless it contains repetitions and other faults of such composition, but I am not able to do anything more for it.

Except as otherwise indicated, the references in the first part of Chapter I are to Darwin's "Origin of Species," and "Descent of Man," Haeckel's "The Riddle of the Universe," Spencer's "Synthetic Philosophy," and Huxley's "Man's Place in Nature," "Science and Christian Tradition," and "Evolution and Ethics."

It would greatly encumber the text to insert references to all the Scripture passages comprehended in the very condensed statement of Scriptural truth set out in the second part of Chapter II. It is assumed that the reader is sufficiently familiar with Scripture to recognize this statement as substantially correct.

In Chapter XI, all quotations from Dr. Shailer Mathews are from "The Gospel and the Modern Man," and all from Dr. Harry E. Fosdick are from

"The Modern Use of the Bible," except those on the subject of immortality, which are from "The Assurance of Immortality."

I earnestly hope that those who read this book will take the pains to look up the Scripture passages cited. My whole aim in writing it has been to direct attention back to the Scriptures and to exhibit their supreme authority.

JESSIE W. GIBBS

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EVOLUTION AND CHRISTIANITY

CHAPTER I

THE EVOLUTIONARY PHILOSOPHY AND CHRISTIANITY

THE thought of the modern world is rent by a schism between natural science and faith, and the conflicting philosophical systems that grow out of their diverse points of view.

Natural science, which is the distinctive development of modern times, occupies the foreground of attention, with its inductive method of inquiry into truth, its revelation of the reign of natural law, and its evolutionary philosophy. So wonderful have been the discoveries of the secrets of nature made through this inductive method, and so marvellous the works accomplished through the new understanding of nature's laws and operation through them, that the scientist appears as the modern revelator, wonder-worker, emancipator and saviour. He points to his works as the demonstration of his truth and his own authentication, and speaks with boundless assurance in propounding his philosophy.

Over against this modern salvation stands the ancient background of the Christian faith, with its claim of a direct revelation of truth from God, authenticated by supernatural works, which furnishes the only hope of salvation for men, and in which they are morally bound to believe.

It is remarkable that science arose after Christianity had quickened men's minds with "the love of the truth," and that it then brought forth a philosophy to challenge the authority of the Christian faith. Many shades of religious belief and unbelief are, indeed, to be found among the adherents of both these systems. Men of faith, struggling to be intellectually honest in the bedazzlement of modern science; and men of science, bound by tradition and affection to the ancient faith, have sought to bridge the chasm between the two and reconcile them to each other. But the prevailing tendency among scientists has been toward religious agnosticism or atheism, and the faith of those who accept the evolutionary philosophy becomes so distorted as to be unrecognizable as Christian. More and more the cleavage widens and deepens between the intellectuals—men of science, who hold to the evolutionary philosophy,—and the spirituals—men of faith, who still maintain the truth of Christianity.

It is possible here only to speak broadly of the outstanding tenets and prevailing tendencies of these two systems. For the purpose of analysis and comparison it is necessary first to define them briefly.

The natural scientist finds his authority in nature. He opens her book confident of finding there reality.

Examining the changing forms which she presents, the nineteenth century scientist found that two things were always present to his senses—matter, which extends in space, and motion, which extends in time—and that these were inseparable. He found that matter could be re-combined into multitudinous forms, but that none of its atoms was lost in the process; they could all be accounted for. He found that the force which produces motion and change in matter could itself be changed from one form into another, as from latent energy into heat, light, electricity, etc., and back again, but that the force itself persisted quantitatively through all these changes. And he concluded that these inseparable factors of matter and force are the indestructible elements of nature; above all, that force is the ultimate causal factor in all the flux of things. (Haeckel, Spencer.)

According to his philosophy, this constant flux of things is due to the conflict of opposing forces which tend either to the integration of matter from a diffused state into certain forms, or to its disintegration into the diffused state once more. When these two forces balance each other, the material form is in equilibrium. While the first is in the ascendency, the form is evolving. But evolution has an impassable limit beyond which the opposing force gets the ascendency and dissolution of the form ensues. (Spencer.)

This was illustrated first in the heavenly bodies. The primordial diffused matter is found in the gaseous nebulæ which are dispersed through space. The centripetal and centrifugal forces acting upon such a nebula integrate and differentiate the matter into a central sun and planets revolving around it and control the whole in a moving equilibrium like that of our solar system. So the unimaginably vast bodies and innumerable systems of the heavens have been evolved and are kept revolving in their spheres. But the time comes when the equilibrium of a system is disturbed. The centrifugal force gets the ascendency. Then worlds go wild and crash into each other; the heat which they so generate resolves their matter into the diffused gaseous state again, and the age-long process of evolution re-commences. Thus the whole natural universe, which was believed to be infinite, was said to be interminably going through vast cycles of evolution and dissolution according to "iron laws," though the beginning and ending of these cycles had no more reason in them than mad chance. In view of this stupendous spectacle, man, who has exalted himself to "the image of God," is, to Haeckel, no more than "a fly of a summer's day." Blind force becomes infinite, eternal, resistless, and we are helpless in its grasp. (Haeckel.)

Coming back to earth, the nineteenth century scientist saw the climax of physico-chemical activity in protoplasm, the most complex and unstable of chemical compounds, and the physical basis of life. With the emergence of this compound, so ready to explode its energy, he conceived that life was spontaneously generated. The forces of life were merely transmutations of that persistent force which inheres in inorganic matter.

He found the unit of all living matter in the cell, a microscopic speck of protoplasm with a central "nucleus." He found plants and animals of one cell, some of which propagate themselves by division;—other higher plants and animals with greater and greater aggregations of cells and more and more highly complex organization. He saw individual plants and animals of higher types developing from a single fertilized seed, egg, or germ cell, by innumerable divisions, and reasoning from the particular to the general, concluded that all the higher forms of life developed in the first place from one-celled forms, by a long process of evolution.

This process was explained as follows: First, all living forms tend to increase faster than they can be fed, with the result that they must struggle for existence with one another. Second, all living things tend to vary, accidentally, or in adaptation to changes in the conditions of life. Third, those organisms whose variations are most favorable tend to survive in the struggle for life. (Darwin.) There are constant slight changes in the environment necessitating constant slight adaptations on the part of organisms. (Spencer.) Variations, however caused, are inherited and added up through long lines of descent. Thus the multiplicity of complex living forms which we behold in the world today were elaborated from the original cell by inordinate reproduction, natural selection, and the accidents of environment. Darwin taught, of course, that natural selection only preserved and added up the variations which nature gave. But nature could never have done this without natural selection. Natural selection was the determining factor in the origin of species. Evolution proceeds from the general to the particular, from the simple to the complex. There is an increase of mass and a differentiation of organs. (Spencer.)

Embedded in the earth's crust were found fossil remains of plants and animals, some of which are now extinct, and these were so arranged as to show an evolutionary succession. The development of the embryos of living forms was said to reproduce this development. (Darwin, Huxley, Haeckel.) Haeckel enunciated this as the law of biogenesis: "Ontogenesis is a brief and rapid recapitulation of phylogenesis."

The Darwinian evolutionary process required long ages, millions of years, for its accomplishment, as the favorable variations which it selected were admittedly very slight. The geologist Lyell paved the way for Darwin's theory by his method of explaining the condition of the earth's crust by the action of such ordinary forces as are now operating upon it—rains, winds, rivers, volcanoes, earthquakes, etc. The changes that are shown to have taken place in geologic times are so vast that they could be accounted for by these forces only on the supposition that they operated through many millions of years.

Man's descent from the brute creation was traced through the similarity of his gross bodily structure to that of certain types of ape, through purported skeletal remains of extinct sub-human forms, through certain so-called "vestigial characters" in his body, said to indicate a lower previous form of existence, and through the development of the human embryo, said to recapitulate the history of his animal ancestry. (Darwin, Huxley, Haeckel.)

Man's faculties were said to differ in no way from those of the animals, except in degree. The reflex action of the lowest forms of life develops into instinct, and instinct into the reason of man. The mind of man is just a form of the universal motion become conscious through the development of the nervous system. "Mind is motion." "The unit of consciousness is a nerve shock." (Spencer.) "The human soul is not an independent, immaterial substance, but, like the soul of all the higher animals, merely a collective title for the sum-total of man's cerebral functions; and these are just as much determined by physical and chemical processes as any of the other vital functions, and just as amenable to the law of substance." (Haeckel.) In all this literature, man is merely a species of animal, and the appeal is constantly made to the law of animal life to account for everything human.

Man carries forward the interminable struggle of nature in his tribal and national wars, out of which organized societies grow. The animals have a law of the herd, and this gives man the clue to the law of justice within the society of which he is a member. Desiring liberty for himself, he must allow an equal liberty to his fellows. As industrial development advances, war declines, and ultimate unity and peace are to be obtained through a universal interchange of services. A standard of ethics approximating that of the Golden Rule is thus arrived at. Spencer propounded an absolute ethics, but he declared it to be impossible of realization at the present time. Ethics can take no cognizance of wars for conquest, but defensive wars are necessary. Even to love one's neighbor as oneself would be suicide at present. One must love himself most, in order to survive. Haeckel declared that to love one's enemies "is a very ideal precept, but as useless in practice as it is unnatural." Pleasure is the end of action—pleasure both near and remote, both of oneself and of others. Ultimately we will learn from experience to take pleasure in the things that bring the greatest happiness to all. In the meantime, we must not throttle too much our immediate desires. Pleasure promotes function and is necessary to self-preservation. Yet egoism should be modified by some beneficence toward others. (Spencer.)

In our country the current popular evolutionary teaching has been that the peoples of the world are rising up everywhere against the kings who have hurled them to destruction in war, and are overthrowing these kings and so overcoming war by war and bringing in a final reign of brotherhood and peace on the earth, called democracy.

But the Marxian socialist declares that the battle of democracy has not half been fought until the possessing classes are dispossessed of their property and the exploited wage slaves given control of the state with the means of production in their hands. Thus he expects to bring about equality. He refuses to fight in national wars, which he believes to be promoted by capital in its program of oppressing labor. But he is not above using the coercion of strikes or the violence of revolution to bring about the establishment of his Utopia.

In a word, the world is imperfect, and always has been imperfect, but it is evolving into perfection by a natural and necessary purgatorial process.

This philosophy offers no hope of salvation, of justification or eternal life, to the individual. Spencer, Huxley and Haeckel, while approving self-preservation as the first law of life in this world, deprecate any hope of life beyond the grave as selfish. The individual must fight and breed and die, that the race may progress. It precludes the possibility of human freedom, since it unfolds everything mechanically from the given factors of matter, force, and iron laws. (Haeckel, Huxley.)

If this philosophy has any god, he is not separable from nature. He has no supernatural power. He is the personification of nature's forces. Spencer identified the unknowable First Cause with the persistent force of nature. Even to Renan, he was unconscious. He is really a finite, struggling god, limited by his own works and at war with himself. He creates to destroy. He brings forth countless sons to turn them to destruction. His hope of ultimate perfection is in inordinate reproduction, in the war by which the unfit are eliminated and the fit selected, and in the accidents by which new forms arise. He is the god of lust and force and chance. His goal is not very definitely conceived, but his glory is in the manifest progress which he is making.

The evolutionist begins with nature. He sees a process of almost unlimited proliferation, struggle, and survival of the strong, going on in nature, which he calls evolution, and in which he finds the key to the riddle of the universe. Nature is liberating itself by its own interminable and agonizing travail. This is the process by which whatever god may be is working out some ultimate perfection.

This philosophy teaches man to hope in nature. Its wisdom is in discovering the law of nature and conforming to it. It believes that the great law of nature is progress; that we have only to follow her to find a religion of truth, beauty and goodness, and an organization of humanity that will realize the Christian's expectation of the City of God. (Haeckel.) The source of such aspirations in divine Revelation is overlooked. All testimony to the supernatural is rejected. Spencer derives all religions, without exception, from the gross superstitions of savages. The idea of an anthropomorphic God arose from the worship of ancestral ghosts. The Scriptural teaching of the special creation of species was the product of ignorance and is unethical, since it implies that the species were deliberately designed to destroy one another in the bitter struggle for existence. Religion demands obedience to authority, to God's will, rather than inculcating ethical principles. It has had some educational value, but has been outgrown. We learn by suffering the consequences of our acts. Huxley attached more ethical value to the Scriptures, but would have them taught in the schools by men of science, who would eliminate the element of superstition from them, and not by men of faith. Haeckel would banish from the school all religious teaching except that of his scientific Monism.

In the wake of Huxley's and Spencer's infidelity and Haeckel's blasphemies, there arose in Germany a still madder prophet. Nietzsche cast to the winds not only the Christian faith, but the whole of Christian ethics. He called himself "the first immoralist." Unselfishness was for weaklings, who might profit by it. The lust of life and the will to power were the true right and virtue of the superior man. The glory of life was in fighting and breeding the Superman, a being as far above men and their "slave morality" as men are above the ape. A nation should be a super-nation, with the determination to dominate the world.

The utterance of this demon-possessed prophet was taken up by Bernhardi and others, and translated into a national religion of militarism.

> The struggle for existence is, in the life of nature, the basis of all healthy development. All existing things show themselves to be the result of contesting forces. So in the life of man, the struggle is not merely the destructive, but the life-giving principle. . . . The law of the stronger holds good everywhere. . . . This struggle is a creator, since it eliminates. . . . Without war, inferior or decaying races would easily choke the growth of budding elements, and a universal decadence would follow. . . . No power exists which can judge between states and make its judgment prevail. Nothing, in fact, is left but war to secure to the true elements of progress the ascendency over the spirits of corruption and decay. (Bernhardi, Germany and the Next War.)

The world knows the issue of this philosophy in the greatest war of history. A few vain men, drunk with the pride of their own intellect, dared defy God and sowed the wind of their infidelity throughout the world, and the world reaped the whirlwind.

Christianity finds its authority in an unfolding revelation of spiritual truth recorded in the sacred Scriptures. The Scriptures begin with God, an absolute spiritual Being, infinite in wisdom, righteousness, power and love, having in His own Being a love relationship through which He made all things. This good God created the universe good and so declared it. He created this world, a place of beauty, riches and peace, for the dwelling-place of man, designing all its lower mineral, vegetable and animal orders for man's sustenance, use, or service. Last He created man in His own image, a being allied to the world through his body and its need of material sustenance, but in whose nostrils was the breath of the divine Spirit. Man was not a mere animal, but a living soul, endowed with the spiritual capacity of faith for apprehending and communing with God. He was created pure, in harmony with God, and sharing the freedom, spiritual knowledge, and immortal life of God, and God's power over the lower orders of creation. God placed him in the paradise of this world and gave him dominion over it.

All this God wrought by the word of His power, through the agency of His Son. And He placed in all living creatures the power to reproduce after their kind.

Man was the climax and end of the earthly creation. In him the Spirit of God was liberated. All things were made for him, but he himself was made for God, for joyous fellowship with God, and for God's service. He was to accept and use the things of the lower orders of creation as the good gifts of God, with gratitude to Him, but he was not to make them the end of his being. To do so would be to sin against God and the higher law of his own soul. He was therefore forbidden, on pain of death, to seek his utmost satisfaction or knowledge in the garden, but was to seek them directly from God, the Author of all things, in Whom alone he could find a knowledge or power sufficient for his life.

Into this Paradise in which man lived and loved and ruled as the vicegerent of God intruded an evil spiritual personality—one who had rebelled against the reign of God in other realms and was bent on destroying His works. He was subtle and powerful in evil, as man was innocent. He presented to man the attractiveness of the world, promised him life through the unlimited indulgence of his physical desires and a knowledge growing out of the experiences of his senses that would rival the wisdom of God. This was why God had forbidden man this knowledge, the tempter said—to keep man in subjection to Himself. Man should not die, but become as God, through the uttermost probing of the material world by his senses.

Thus man was seduced to subject his soul to his body, to barter the love and truth of God for the pleasures of the world and the lies of the destroyer. Both he and the world whose center and end he was came under the curse of broken law and fell together into a pit of perversity and corruption. His body became the seat of lust, so that he himself was ashamed of it and sought to cover it from his own view. In his self-condemnation he found himself estranged from God and sought to hide from Him. He lost the power of self-control and of control over the lower orders of nature, which now became hostile to him and tyrannized over him. The ground brought forth briars and noxious weeds. The animals preyed upon him. The elements lashed themselves into fury against him. He was able to live only by heavy toil, murderous warfare, and sore travail. Ruinous diseases attacked his body from within. He was harassed by continual fear and chastisement, and sooner or later must succumb to the unequal struggle and die.

This was the judgment of God. Man had believed the lie of the destroyer, disobeying the command of the Creator, and now he must suffer the rule of the destroyer.

Yet God pitied man in his fall and planned his redemption from the power of the evil one. The race was to be perpetuated through the immeasurable sufferings of the woman, and in pronouncing judgment on the first pair, God gave to her a promise of hope in her punishment of bringing forth in pain a race of lustful and dying men—the promise of a Son Who should one day be given her with power to overcome the enemy and destroyer of her race. In the meantime men must learn the lesson of broken law. Only as they experienced the just consequences of their sin would they understand its nature; only as they felt its destructive power would they realize their need of salvation from it.

It soon became clear that the stream of man's reproductive power had been polluted. The first-born son of man became the murderer of his brother. The race quickly sank into utter corruption and violence and was swept away by a flood, God giving it a fresh start through the family of one believing man to whom He had revealed Himself.

Again, in the vanity of their sensual minds, men thought to build a city and in it a material tower into the material sky, and so to scale the heights of Heaven, but God scattered and dismembered them in alien groups as they made this attempt. These groups made to themselves gods of the lustful and bloody forces of nature and in their names made war on one another, destroying and being destroyed. Still men did not understand their error. They were not able, of themselves, to find their way back to the light of truth.

God next called a nation—Israel—and revealed to them the meaning of all this through great prophets and lawgivers. The whole race was lying in the darkness of spiritual blindness, of unbelief in the one true God, Who is the Creator, Supreme Ruler, and Judge of the whole world. God had ordained a moral law of which men were ignorant and against which they were sinning. This law was in all the earth working out His judgments against an evil race. The destructions of the world were the chastisements of God's law. The way to life and peace, therefore, was not through great material forces, but through faith in God and obedience to His law.

God made known to Israel certain requirements of His law and promised them deliverance from the hostility of nature and from their national foes in return for their faith in Him and obedience to His law. He even made them the executors of the chastisement of the law upon their enemies, who were also His, while they trusted and obeyed Him. He wrought supernatural deliverances for them, both in the lower orders of nature and in their wars. Their victories were out of all proportion to their numbers; they were not victories of force, but of faith. Yet Israel failed of salvation through the judgments of the law, because she herself failed to measure up to the righteousness it required. She was forever falling away from her holy, invisible, almighty God to the lustful and violent gods of the heathen, disobeying His righteous commandments and committing the abominable practices of these natural deities, and so bringing on herself the terrific punishments of the law. It was apparent that the law was not a sufficient power for salvation.

Yet Israel was given through her prophets many intimations of a better salvation to come. From the first there had been implicit in the revelation of one God, the Creator of all men, Who required of them righteousness, the idea that He cared for all of them and desired to save them all. He had blessed Israel and set her in the midst of the nations that she might be a blessing to them, that He might reveal through her His righteousness and His salvation to the ends of the earth. Her greatest seers saw deeper into the heart of God and pictured Israel and her great coming King as the Suffering Servant of Jehovah, bearing the chastisement of the world's peace and so redeeming the world from destruction; they foretold a new creative work in which God would write the law on men's hearts, a day when His Spirit would be poured out on all flesh, a coming reign of universal righteousness and peace on the earth.

But Israel rejected her prophets and their voice became still. Having learned from heavy chastisement to fear the wrath of broken law, the Jews shut themselves in a narrow exclusiveness and self-righteousness, continuing to hope in the judgments of the law, and God took away from them the ancient vindication of the law and humbled them under the world-power of Rome. In the last analysis, Israel's righteousness of the law was revealed in the scribes and Pharisees to be hypocricy.

The law having proven an insufficient means of salvation, God now sent forth His Son, the second Adam promised to the woman, the divine Redeemer-King promised through the prophets, Who should break the power of the deceiver and destroyer and restore men to the knowledge and life of God.

The Son of God and of man was meek and lowly, bearing no weapon in His hand, but in His mouth the sword of the Spirit—God's uttermost truth. He came not to condemn men, not to destroy their lives, but to save them. He taught that God is love; that He is the Creator, Preserver, and Redeemer of men; that the works of destruction are the works of an evil spiritual power by whom men are deceived and betrayed to death. The law, indeed, was from God; men must be destroyed because they trusted and served the destroyer; the destructions of the devil were thus also the judgments of God's law. But men had no hope in these judgments, since they were all sinners together, condemned under the law, and in no position to judge or punish one another. Their only hope was in the mercy and forgiveness of God's love, and in offering them the final, absolute salvation of the Kingdom of Heaven, Christ required them to obey its higher law of absolute, redeeming love—to forgive and save one another. He called on men to repent of the lust, greed, anxiety, strife, confusion and chastisement of the world, and believe in Himself as the revealer and embodiment of God's saving love, and receive His new law of love in their hearts and be saved in His new Kingdom of love and become saviours of their fellows. They were to relinquish the works of destruction and work the saving works of love alone.

He declared that the absolute love of God is the supreme law of the universe; that the devil and the lower orders of nature are subject to it; and He demonstrated this supreme law in supernatural saving works.

He was moved with compassion for the sick, taking their afflictions on Himself and making them whole. He entered into the sorrow of the bereaved and brought back their dead. He befriended sinners, taking their condemnation on Himself, and led them to repentance and a new life of purity and peace. He proved that love had power over the lower orders of nature, not only by curing men's diseases, but by taking miraculous draughts of fishes, by stilling the tempest on the sea, and by walking on the water to His distressed disciples. He proved that demons were subject to love by commanding and compelling them to retire from the bodies of men. He proved that love is the creative power of God by creating food for the hungry, new flesh for the leper, new limbs for the maimed, hearing for the deaf, sight for the blind, new souls for men dead in trespasses and sins.

He taught that if men would believe in the God of love, all things would become possible to them—being restored to harmony with the supreme Power of the universe, they would again share His supreme power and nature and devils would be subject to them. With God's law of love in their hearts, they could ask what they would of God, and God would give it to them.

The common people heard gladly His talk of a better social order. The multitudes were wrought to the highest pitch of enthusiasm by the material benefits He bestowed upon them. But they were too gross to grasp His spiritual truth. They would have made Him a King by force, and He was obliged to turn away from them. The religious authorities, hardened in the self-righteousness of the law, rejected His call to repentance and classed Him with the sinners He befriended. They said that He was possessed of the devil and cast out demons by the prince of demons. They accused Him of blasphemy because He claimed to be the Son of God. Though He repudiated material force, they accused Him of being a mover of sedition against Rome, and hypocritically secured His condemnation and execution on this charge.

Although He had displayed the greatest power ever shown on this earth, He refused to put forth any effort to save Himself from death, but suffered it submissively as a necessary part of His saving work for men, praying for those who nailed Him to the cross.

On the morning of the third day after His crucifixion, He gave the supreme proof of the supreme power of love by rising from the dead, thus conquering the utmost power of the destroyer of men. He remained on the earth in a glorified form for a period of forty days, appearing to His disciples and instructing them in the necessity of His self-sacrifice and its meaning as the power of the divine Kingdom, commanding them to bear witness to the things they had seen and heard throughout the world, and promising them the gift of the Spirit of God to enable them to do this, and His own supernatural works to confirm the truth of their message.

Christ went away into Heaven. The promise of the Spirit came upon the Church, binding her in a bond of love that made the world marvel, and empowering her to speak Christ's truth and work His works of love. The story of His life of sympathy and service, of His shameful and unmerited death, and of His glorious triumph in the resurrection, coupled with the offer of forgiveness, peace with God and eternal life through repentance of sin and faith in Him, uttered by a Church demonstrating its truth by its works, had a miraculous attractive power, drawing men by thousands to surrender themselves with all their possessions to the new spiritual law of love and come into the fellowship of the Church.

Under the leadership of the Spirit unfolding the teachings of Christ about Himself, the philosophy of the Christian faith took form. Christ was the Son of God, an eternal Being, the second member of the divine Trinity, composed of Father, Son, and Holy Spirit. The Son was the agent in creation. All things were made through Him. From the foundation of the world, God, foreseeing the fall of man, had devoted His Son to man's redemption. In the fullness of time God sent forth His Son into the world. He was conceived by the Spirit of God and born of the Virgin Mary and through her body was clothed with the flesh of men, so that He was subject to all the temptations of men, and so that men could see Him and handle Him and put Him to the uttermost test of their sword. He was Himself sinless, but in identifying Himself with a race of sinners He inevitably took on Himself the penalty of their sin, becoming the innocent Victim of the law. In doing this He revealed the absolute love of God and furnished full satisfaction to the wrath of the law, making it possible for God to be righteous and yet to forgive sinners. God now offered to men who would repent of their sins and believe on His Son unlimited forgiveness, peace with Himself, the gift of the Spirit of truth, and power with Him in prayer.

In His resurrection from the dead, Christ had conquered the destroyer and proved the immortal life of love. He was vindicated as the Son of God and absolute Saviour of men.

In reward for His obedience in freely offering Himself a sacrifice for sinning men, he received the supreme power to change men's hearts, leading them to repentance of sin and faith in Himself, and so regenerating them in His new law and life of love. He received a Name above every name of this world, and the power of a universal, indestructible Kingdom.

Satan could not at once be cast out of the world, because the great mass of men were still trusting and serving him and must still suffer his destructions. The Church of Christ, which remained in the world as His visible body, inspired by His Spirit of love, must therefore continue to suffer with Him, the righteous for the unrighteous, for the world's redemption. In doing this she was to have His divine power of unity and peace in herself, the power to wield His Sword of the Spirit, to work His saving works, and to overcome the world and bring it into His Kingdom.

She was warned that Satan would become more and more subtle and powerful in his deceit, arraying himself more and more as an angel of light and working lying wonders, to deceive, if possible, the elect; that worldly knowledge would increase, spiritual blindness deepen, and lawlessness abound; that destructive heresies would creep into the Church itself, and many fall away from the faith. But she was assured that men who rejected Christ's truth and love would come under more and more terrible chastisements. Wars of nations and convulsions of nature would combine with the condemnation of their own conscience to cast them out of His presence. The existing world-order, founded on the power of destruction, would end in a catastrophe of chastisement and self-destruction.

But all the while Christ's new, divine, eternal Kingdom would be coming in the world through the power of her sufferings with Him. She was promised that the Holy Spirit would lead her into all truth; that He would convince the world of its own sin, of the righteousness of Christ, and of the judgments of history; that as she realized the unity and peace of Christ's Kingdom in herself, the distracted world, seeing her salvation, would believe in her divine King; that as she bore His cross for men's redemption, its power would ultimately reach and draw all men unto Him; that all peoples and tribes and tongues should come into His Kingdom and be saved.

She was promised that at the hour of her sorest trial the Lord Himself would come again to judge the world and to manifest His Kingdom; that He would bring alive with Him from the dead those who slept in Him and would reign with His own over a regenerated world; that Satan having been finally cast out, the evil dead resurrected and punished, the race of men restored to the knowledge of God and its original place and dignity in the divine order, and the world to its pristine purity and peace, the Son would render all back to the Father, that God might be all in all, as at the beginning.

It will be seen that these two philosophies contradict each other at every point. Evolution finds its authority in nature. Christianity finds its authority in a supernatural revelation. Evolution starts with natural forces. Christianity starts with a divine Being. Evolution says the world is now unfolding new forms. Christianity says these forms were created in the beginning. Evolution says the world has always been imperfect. Christianity says the world was created perfect, each thing good in its place, and all things working together harmoniously to one end. Evolution says life arose by spontaneous generation from previous physico-chemical action. Christianity says the giving of life was a direct creative act of God. Evolution says that various species of living things arose by accident. Christianity says that they were designed by God and carried their seed in themselves for the reproduction of their kind. Evolution says that man was evolved out of the lower orders of nature and exhibits his kinship to them in his body and the law of nature in all his life. Christianity says that man was created far above the lower orders of nature, according to a higher spiritual law, for conscious communion with God, and was given dominion over the world, which was created for his sustenance, use and service; that by subjecting himself to that which lay below him, man became a prey to it; that man is now a fallen, corrupt being, both in body and in mind.

Evolution says that the destructive force in the world is good, since it eliminates the unfit, selects the fit, and secures progress. Christianity says that this destructive force is evil, since it violates the love of

God and destroys His good creation. Evolution says that the individual is of little worth, that he must perish in order for the race to progress. Christianity says that the individual is of infinite worth; that the hope of the race is in the perfecting of individuals. Evolution says that if there be a God, it is the destructive power working in the world. Christianity says this destructive power is Satan, an evil spiritual being by whom man was deceived to pervert the law of his being, thus bringing on himself and the world the curse of broken law and coming under bondage to the destroyer, who took possession of the world to chastise him by the judgment of God.

Evolution says that god is finite, impersonal, limited by his own works, divided against himself, and blindly struggling through infinite turmoil to work out some ultimate perfection. Christianity says that God is infinite, yet personal; absolute in wisdom, holiness, power and love. Evolution says that god develops things through interminable conflict and accident. Christianity says that God creates by a word, through the love of His Son. Evolution says that god is the god of confusion and strife. Christianity says that God is the God of love and peace.

Evolution says that the race of men, through the conflict of its history, is growing wiser and better. Christianity says that the natural man is more and more deeply deceived by the evil one who destroys him, and is more and more clearly convicted of sin in the inescapable and increasingly terrible chastisements of the law. Evolution says that man is working out his own salvation. Christianity says that man is powerless to deliver himself from the judgments of God's law; that God Himself intervened in the course of man's destruction, sending His Son into the world to reveal to man again the fullness of the divine truth and love, to take on Himself the condign punishment of man's sin, and so to redeem man from the curse of the law and to meet and conquer the utmost power of the destroyer of men; that God offers to men through faith in His Son and repentance of sin, remission of their sins, justification before the law, restoration to communion with Himself, and the spiritual life and powers forfeited by the fall.

Evolution says that by studying the laws of nature and learning to work in harmony with them, man is greatly increasing the means of his own sustenance and his own comfort, happiness, power and glory. Christianity acknowledges the service of science in giving material benefits, but declares that man does not live by bread alone, and his life consists not in the abundance of the things that he possesses, but in communion with God, Who gives him all things freely to enjoy; that riches are deceitful, and without the knowledge of God, a curse; that man's own power and glory are delusions of the devil.

Evolution says that man is extending his life by studying the laws governing his body and learning to conform to them; that he is delivering himself from plagues by finding out the destructive forces of nature and turning them against each other. Christianity acknowledges the service of science in much of this, but declares that man's life is not in his body, but in his soul; that the law makes sin appear, but is powerless to deliver from sin, which requires the higher power of Christ; that man cannot overcome the destructions of nature, which are the judgments of God's law; that man is by nature a sinner and his only hope for life is in Christ's redemption, which delivers him from sin and its chastisement, restores in him the Spirit of God, and enables him to fulfill the law of God.

Evolution says that the people, having finally become conscious of their own power, are rising up everywhere against the world-rulers who have oppressed them and in this great revolution of democracy are overcoming war by war and bringing in a reign of brotherhood and peace on the earth. Christianity says that world-rulers are not to be resisted, since they are the ministers of the judgment of God; that in condemning and slaying one another *at all*, men shut themselves out from the mercy and forgiveness of God, dishonor the blood that bought them, come under deeper condemnation of the law, and bring themselves to a final cataclysm of self-destruction.

In a word, evolution teaches men to trust in nature and the law. Christianity teaches that there is a law of sin working in our nature; that the law of God is against us, bringing us all down to death; that all human institutions come to naught and the race is progressing to a general catastrophe of ruin; that men's only hope is in the spiritual deliverance which God has wrought out for them in Christ and His Heavenly Kingdom.

These two philosophies start at opposite poles and arrive at opposite conclusions. One is a material solution of the riddle of the universe; the other, a spiritual. They are diametrically opposite systems of thought. If one is true, the other must be false.

CHAPTER II

BOTH SYSTEMS CLAIM TO BE FOUNDED ON REASON

NOW both of these systems claim to be founded on reason.

The evolutionary philosophy says that the Bible was written in an unscientific age when men had nothing but their poetic imagination to guide them in explaining the phenomena of nature. Both its God and its devil are creatures of this poetic imagination, since no one has ever seen either, and their existence cannot be proved. Its miracles are contrary to experience and shown to be impossible in the light of universal law revealed by science. They are either pure fictions, or the record of impressions made on ignorant minds by events beyond their ability to refer to their natural causes. The whole system of Christian philosophy is thus *a priori*—founded on an unprovable conception in men's minds, built up by the deductive method of reasoning, which has been replaced in modern times by the inductive method of science.

The dualism of flesh and spirit, of God and devil, set forth in Scripture, is said to bring a schism into the universe, destroying its integrity, while the evolutionary philosophy accounts for the orderly development of the whole and displays its unity throughout. The hard-and-fast dogmas of theology and its inexorable logic are rejected as binding the mind and closing it against new truth, so making progress impossible.

The natural scientist is claimed to be the real seeker after truth and revealer of truth. He puts aside all preconceptions and examines facts and draws his conclusions from them, patiently testing and proving every induction by laborious researches in the laboratory of nature. And when he finds a truth he knows it is true, because he has proven it, and he can prove it to others. Natural law is unalterable. And his knowledge makes him the master of nature and enables him to work unimagined practical works for the benefit of mankind. He is the apostle of "things as they are," and says that the Christian believer, in seeking to maintain an imaginary conception of the universe and rejecting the conclusions of science, is unreasonable and intellectually dishonest.

> "Science," says Huxley, "learns in her heart of hearts the lesson that the foundation of morality is to have done, once and for all, with lying; to give up pretending to believe that for which there is no evidence, and repeating unintelligible propositions about things beyond the possibilities of knowledge." (Science and Morals.)

The system of the natural scientist is thus confessedly based on the testimony of his senses by which he examines the natural world. This alone he recognizes as experience and the valid basis of knowledge.

Nevertheless, he considers himself competent in constructing hypotheses to account for the facts which he observes in nature. The evolutionary philosophy is such a hypothesis, and has been promulgated with all the authority of a religious doctrine. Men who dare question this doctrine are ruled out by the scientific world as heretics. Elaborate systems of deductive reasoning have been founded upon it to explain the whole universe and regulate the conduct of men and nations.

The Christian believer claims that his philosophy is utterly reasonable. He sees not only the natural universe, but something more beyond it. To the unbeliever, his initial assertion of God appears to be an assumption, but he himself *perceives* the God of revelation by *faith,* a deep spiritual capacity which distinguishes man from all other mundane creatures. Faith is the vital union of pure reason and spiritual experience. It is directly quickened by the Spirit of God in teachable men, willing to be led into *all* truth. (Jno. 16:13; I Cor. 2:9–11.) This philosophy begins, then, with a spiritual understanding, a spiritual experience, a spiritual knowledge. (Prov. 1:7; Col. 3:10.)

God having given men life in love, as evidenced by their spiritual capacity of faith, by which they apprehend and commune with Himself, men are morally bound to believe in God, and shut themselves out from spiritual knowledge and destroy their own souls in denying Him.

The Bible is a record of spiritual experience—of God's unfolding revelation of Himself to believing men and His direct dealings with them. This revelation culminated and was perfected in Christ, Whose truth is still being unfolded in the minds of believers through the Spirit of God dwelling in them. This revelation is not disposed of by calling it poetry. If there is such a God Who is revealing Himself, will He not do so in the most beautiful and sublime manner? Nothing can be too wonderful to be true of Him. The material philosopher is incompetent to criticize the Bible, because he lacks the faith which alone could enable him to comprehend it. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually examined." (I Cor. 2:14; Jno. 14:17.)

The philosophy of the Bible, crystallized in Christian theology, has been verified through the centuries in the experience of the Christian believer. God is not only the necessity of his soul, but answers the cry of his soul, delivering him from the deceit and power of evil, giving him love, joy, peace, self-control, victory over the evil of the world, and hope of endless life in a better world to come. Adventuring on his faith, putting it to the test of obedience, he proves the reality on which it is founded. But again this proof lies outside the ken of the material philosopher, who is incapable of spiritual experience because of his unbelief. Faith is the necessary prerequisite of spiritual experience. Men cannot experiment with God in a skeptical attitude. They are morally bound to believe in God, and "He that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him." (Heb. 11:6.)

Yet while the unbeliever may not, himself, understand or experience the truth and power of the spiritual realm, there is abundant evidence in the history of the race, and all about him in the world, of the working of that power, which he cannot honestly overlook. An all-wise, almighty, and loving Creator must be inferred from the evidence of design in nature, its universal control by law, and the spiritual capacity of faith in man. Whether the natural scientist has faith himself or not, he must acknowledge that other men have faith. The Bible is a historic document presenting a great array of sincere and first hand testimony to one unfolding experience. (1 Jno. 1:1–3.) It is as unreasonable to reject this accredited testimony as it would be to reject any of the records of world history. Nay, it is more unreasonable, because of the evident high character and motives of the writers of Scripture. The pouring forth of devotion in the Psalms is a fact requiring an adequate cause, as much as any fact of nature. The fulfillment of the prophecies of Scripture, in both sacred and profane history, is an evident fact. Christ is an indisputable fact, as the supreme place accorded Him in history and His supreme power over men attest. The God of love *has been seen* in this world, in the person and life of Christ, so that men are without excuse in refusing to believe on Him. (Jno. 3:16; II Cor. 4:6.) The reality of faith in Christ is attested by those who have been willing to leave all for Him and lay down their lives with Him. The Church, which is founded on faith in Christ as the Son of God, is a visible fact in the world. The spiritual revolution Christ works in men who believe on Him is evidenced in transformed lives, as anyone can observe who will. Prayer in Christ's name and answers to prayer are verifiable facts of Christian experience. Both Christ and the devil are visible, today, in the lives, and even in the countenances, of their devotees. Christianity has profoundly influenced the world itself, so that natural science and world-governments claim to do its saving works.

If the materialist would receive in a teachable spirit this evidence which impinges on his senses, he would be compelled, by his own method, to infer the truth and higher power of Christianity from its works. (Jno. 14:11.) It is clear that, in spite of his protestations of open-mindedness, he is not willing to humble himself to admit *all* the testimony, even of his senses; he has a predilection for his own philosophy and a prejudice against Christianity and its evidences. While he denies the very possibility of faith, faith confronts him as an indisputable fact, attested by many reliable witnesses and visible and far-reaching consequences, all of which he willfully ignores. He is thus convicted of insincerity, and his knowledge of being a partial knowledge, furnishing an insufficient ground for an ultimate or comprehensive view of the universe. He is generalizing from an incomplete experience.

It emerges that the evolutionary philosophy is based on an experience of the natural world, recorded in the natural sciences and in profane history, verified by the testimony of the senses, and interpreted by the unaided human intellect; while Christianity is based on a spiritual experience, wrought out in sacred history, literature and institutions, verified in the souls and lives of believing men, powerfully influencing the whole world, and understood by the aid of the Holy Spirit.

It appears that men are endowed, not only with physical senses for apprehending the natural world, but with a spiritual capacity of faith for apprehending an unseen spiritual realm; that the quickening of this capacity in them is dependent on their willingness to humble themselves to be taught of God; that this capacity atrophies in men who pride themselves in their own intellect and seek knowledge only from the natural world; and that from the natural world they infer a philosophy which closes their minds against the evidences of spiritual truth. *The schism between the natural and the spiritual philosophies is thus carried back to its roots in the schism between the natural and the spiritual realms, which is fully accounted for in Scripture. The world, according to Scripture, is not as God created it. It is a fallen world.*

Because the spiritual experience of the race contradicts the process which he sees going on in nature, the evolutionary philosopher rejects its testimony as false. He is not justified in this; he should seek a larger unity in which these conflicting elements can be explained. Christian philosophy contains this larger unity. "He that is spiritual examineth all things." (I Cor. 2:15; 1:4, 5.)

Christianity does not deny the natural realm. It asserts that even now the natural realm is being sustained by the good God Who created it. But it asserts that there is an evil spiritual power at work in the natural realm, perverting and destroying the good works of God. This evil one, while strong enough to seduce man, is inferior to God and subject to Him. He was allowed to tempt man because, without temptation, man could have no moral character. He is allowed to remain in the world for the moral end of God's law, executing its judgments, until such time as he can be morally cast out. God sent His Son to redeem man from the curse of the law and break the power of the destroyer. Thus God has no successful antagonist, but is supreme Governor of the evil world through the law, and of His redeemed through love. Even so, there is no schism in God's nature, since the law is necessary to the moral government of men and is a necessary educational process to bring men to Christ. Men have only to believe in God's redeeming love, expressing itself to them in Christ, in order to be saved from the condemnation of the law. Christ, the Saviour, is thus mightier than the destroyer, and will ultimately, by His universal triumph over the lower evil power, restore all things to the unity and peace of the original creation.

The higher saving power of Christ implies the lower and antagonistic power of the prince of this world. This present evil world is the challenge and the test of faith.

In deprecating a dogmatic statement of truth by Christianity, the natural philosopher betrays a lack of confidence in truth. Truth that is subject to change is not truth. It can be no more than a hypothesis. If he admits that his truth is subject to change, he admits that it is only an unproven hypothesis—that his experience is incomplete. Truth is absolute, unalterable. It cannot bind the mind. It alone can make free. And he is inconsistent in propounding a doctrine equally dogmatic and demanding that all men subscribe to it.

Likewise, in deprecating the deductive method of reasoning, he betrays his lack of confidence in reason itself. He denies the authority of pure reason, a deep spiritual faculty by which men apprehend truth and examine and test purported truth, as distinguished from the reason based on an examination of the facts of the natural realm by the senses. Pure reason begins with intuitions, axioms—propositions so simple and self-evident that no sane mind can reject them. Its logic *is* inexorable. Pure reason, like figures, cannot lie. It deals with necessary, universal, ultimate, absolute truth. In the realm of thought, its authority is supreme. Men are obliged to believe what is reasonable, in spite of the apparent testimony of their senses.

(Jno. 20:29.) The modern world has so long given almost exclusive attention to the testimony of the senses that the faculty of pure reason has well-nigh atrophied. But pure reason is the test of all philosophical systems, the court before which they must finally stand or fall. If the natural scientist will propound a philosophy, he must submit it to the test of pure reason. Will the philosophy he has educed from the facts he has observed in the natural realm bear this test? Will Christianity bear this test? These are the questions that will be considered in the next two chapters.

But here, again, we must pause to note that the material philosopher is inconsistent, since he himself has not hesitated to use the deductive method of reasoning in constructing his system. Let us see whether he is competent to use it.

CHAPTER III

WILL THE EVOLUTIONARY PHILOSOPHY BEAR THE TEST OF PURE REASON?

HAS the natural scientist built up on the phenomena which he observes in nature a system of thought that will stand the test of pure reason? Does his evolutionary philosophy commend itself to the unprejudiced mind as reasonable?

He begins with material force, or force and matter, and this is to assume that these factors of nature are self-existent, absolute. But force and matter must themselves have been created, since they are subject to law, and therefore not absolute. *Absolute Power imposes law, but is not limited by it,* and it is a primary axiom of pure reason that *creation is an act of Absolute Power.* (Jer. 32:17.) Back of nature is the Absolute, Creative Power. Further, material force, or force and matter, have no conscious intelligence, and therefore could not have conceived the mathematical laws of the universe. These laws must have been conceived by the Creative Power. It is a second axiom of pure reason that *creation is an act of Absolute Intelligence.* (Is. 40:28.) Back of nature is a free, intelligent Creator.

The material philosopher substitutes for the free, intelligent Creator the blind chance of a primal chaos. In doing this he is inconsistent, for he avers that all nature is governed by law. And law and chance are contradictory conditions. He rejects the miracles of Scripture, which are perfectly reasonable as the free acts of an Absolute Creator, but he asks us to believe in blind chance, for which there can be no place in a universe governed by law! *If nature is subject to law, then there is a Power above nature that ordains and enforces law. This is the free, intelligent Power of the Creator.*

He begins the evolutionary process in a fortuitous conflict of natural forces. And out of this blind conflict he brings forth manifold forms, giving them substance, law, life, beauty, peace. But chance is not an adequate source of such a constructive work. It can be accounted for only by living, free, creative Intelligence. Likewise, conflict is a work of destruction; it divides, tears down, wrecks and ruins. And creation and destruction are exactly opposite powers. *Nothing could come into being through the power of destruction. Before anything can be destroyed, it must exist. Therefore creation came first, and afterward the power of destruction entered the world. Back of the struggling god of evolution lies the prior Power of the Creator.*

He sees the reproductive cycle by which the individual life unfolds from the seed, egg, or germ-cell of the parent individual, and generalizes from this fact to the unfolding of all types of life from a simple original cell. But individual reproduction is not the same thing as the original creation. It is only reduplication. Reproduction is a finite power, delegated by the original Creative Power, by which a living organism multiplies after its kind. (Gen. 1:11, 24.) The reproductive cycle may pass through various phases, but it cannot pass beyond the limit of the parent kind. The original Creative Power, *the Power that first brought things into being,* must be unlimited. It is impossible to generalize from the finite, delegated power and process by which an individual reproduces its kind to the Absolute Power and process by which all types of living things were first brought into being. This is what the evolutionary philosopher is attempting to do. He is predicating of his hypothetical original cell the unlimited power of the original creation. There is no light by which we can apprehend that Power but the light of Revelation and pure reason.

The evolutionary philosopher sees slight variations in living forms arising in the accidents of environment, and concludes that the most favorable of these are selected for survival in the struggle for existence and passed on to descendants, so that in time new species are brought into being. He says that the destructive power working in the world is good, since it eliminates the unfit, selects the fit, and secures progress. But the destructive power can create nothing; it can only tear down and ruin. The Creative Power alone constructs. Any sane mind must conclude that *the Creative Power is good, and the destructive power, evil.*

The evolutionary philosopher does not use the terms "creation," or "creative," in connection with his system. He emphatically denies any intervention of supernatural Power. But it is impossible, in any reasonable discussion, to avoid these terms. The evolutionary philosopher is attempting to account for the works of the Creator by natural processes. But nature is not sufficient unto itself. It cannot account for its own existence.

The phrase "creative evolution" is a confusion in terms and displays the confusion in the minds of popular writers and speakers who are trying to reconcile the evolutionary philosophy with Christianity. *Creation* is the act of bringing something into being. *Evolution* is the process of unfolding what is present. It can produce nothing new. If something new arises, we have *a new creation.* And if we admit that there has been a new creation, we admit that there has been an intervention of supernatural Power, for this creation could not have come from any natural forces. The creative evolutionist is halting between two opinions, and there is no consistency in him. The admired name of Bergson is, indeed, associated with this phrase, but his philosophy is an entirely different one from that of the Darwinian school, and will be considered in a later chapter.

The orthodox evolutionist claims that the world unfolded in one continuous mechanical process, without the intervention of Creative Power. "All is given," as Bergson says, from the beginning of the system.

But if this is true, the evolutionist has no knowledge of Creative Power, and the real origin of things is hid from his view. And the continuous process which he assumes is at once broken by the impassable gulf between the inorganic and the organic realms. He has never been able to produce life, except from antecedent life. His hypothesis of its spontaneous generation from the forces of inorganic nature was pure assumption and utterly unreasonable. Evolution can only unfold what is present. It cannot add any new element. It cannot work a new creation.

There are beautiful analogies between the laws of the inorganic and the organic realms, and even between these laws and those of the spiritual realm, bearing witness to the unity of the creation, but it is evident that these are separate and distinct *orders* of creation, obeying successively higher ranges of law, which supersede, in turn, the laws of each lower realm. The lowest form of vegetable life lays hold on inorganic matter and reorganizes it according to its own higher law. The tiniest blade of grass, or the tallest tree, rises straight up toward the sun, in defiance of the pull of the whole earth's gravitation. The vegetable could not have evolved from the mineral, because it has a higher law, which supersedes that of the inorganic realm. So animal life, which has a degree of conscious intelligence and freedom to roam at pleasure seeking its food, is a new creation. It feeds on vegetable, or lower animal forms, and reconstructs them in its own higher form. The animal has sufficient intelligence for the purposes of its being—to seek its sustenance, to care for its young, and to be of service to man.

Again, animal life is subdivided into great orders built on radically different designs for functioning in different environments—the worm in the soil, the fish in the sea, the bird in the air, the beast on the ground. To say that these various orders, so distinct and so evidently designed for their various spheres in nature, sprang from one another, requires more convincing proof than a hypothesis. How could the fish exist during the millions of years that it was being adapted to live on the land? There is an absolute break between the great orders of living things. So, *the origin of species can be accounted for only as a new creation; for, if reproduction is the power by which an organism multiplies after its kind, it can never produce another kind, a new order of being, however the individuals of its kind may vary under the accidents of environment.* We will never gather grapes of thorns, nor figs of thistles. (Mt. 7:16; Jas. 3:12.)

There are, indeed, some minute organisms which are said to be hard to classify as vegetable or animal, and these are taken to be intermediate in the evolutionary process between the vegetable and animal kingdoms. But here again, we have the whole caravan of multitudinous animal forms springing from one lowly organism!

The crowning absurdity of the evolutionary philosopher is the assumption that man evolved from the animals. On the physical side man is, indeed, subject to the same general environment as the animals, and has much in common with them; but if one will consider his spiritual history, it is clear that he is endowed with incomparably higher capacities than the noblest of the brutes—the spiritual powers of faith, pure reason, prayer, conscience, free will and absolute love—which place him under a far higher range of law, to which all lower laws are subject. The missing link between the animals and man is not some monstrosity of scientific invention, but an impassable spiritual gulf. The animal, at its best, recognizes and serves man as his master. Man alone has the capacity for apprehending and communing with God and serving Him. He alone is a spiritual being. There is nothing in the lower orders of nature out of which his spirit could have evolved. It is a new creation. Man's body was created to be a temple of the Holy Spirit, and as such it is different from the flesh of animals. (I Cor. 15:39; 6:19.)

Our whole being, quickened by Revelation to understand the sacredness of human nature, rises up in abhorrence at the very thought of sexual commerce between men and animals. It was for such abominations that the ancient nature worshippers of Sodom and Canaan were destroyed from off the face of the earth, and the law thundered the moral of their fate to Israel. This sin was *confusion,* and he who committed it must be put to death. (Lev. 18:23–29; 20:15, 16.)

If man is a species of animal, then he has passed beyond the limit of his parent kind, and that is impossible. He must be a new creation. I repeat, the evolutionist is attempting to account for the works of the Creator by natural causes, which are utterly insufficient for the task. According to his philosophy man is an ultimate product of blind force and matter. I submit, the proposition is unthinkable.

Yet it must be remembered that the evolutionist ignores the spiritual. He is dealing with the natural man, whom he observes in world history. He admits this man's imperfection, but claims that he is growing wiser and better as evolution advances. He is learning by experience what is right and profitable. By its unending turmoil, history is eliminating the unfit and selecting the fit. The finite, struggling god at work in nature is evolving, through his works, into ultimate perfection. It is true that there is no hope for the individual in this process. Being imperfect and unfit to survive, he must be eliminated, that a better individual may arise, and so on, *ad infinitum*. (Ps. 142:4.) Its hope is in the race, which is being perfected through endless physical reproduction and war.

The natural philosopher sees a process going on in nature and assumes that this process is good and will be justified by its end. But if the evolutionary process is good, it is creative. And there is no creative power in inordinate reproduction and the struggle for existence. It brings men forth merely to slay them. The end which the evolutionist has in mind is very obscure. The race has no existence apart from individuals. Individuals compose the race. Individual life is all the life there is. If there is no hope of eternal life for individuals, there is no such thing as eternal life, and having no eternal life to offer, evolution has nothing to offer, but dust and ashes, in the end.

In all his reasoning the evolutionary philosopher blinks the self-evident truths that *nothing rises above its source* (Jno. 3:6); that *evolution can only unfold what is present* (Mt. 7:17, 18); that *nothing can change its own nature* (Jer. 13:23); that *evil cannot be overcome by evil* (Mk. 3:23); that *there is no truth but absolute truth* (Jno. 1:17); and *no righteousness but absolute righteousness* (Mt. 5:48); that *that which is not truth is a lie, and that which is not righteous is evil.*

If man is imperfect, evolution can only unfold his imperfection. The struggling god of evolution, who is the destroyer and evil, can never change himself into the good Creator, the Giver of life and peace. He can never struggle into perfection himself. Those who hope in him are like unto him, and have no power to deliver themselves from evil. They are in bondage to him in whom they hope, and can only bring forth his evil works of destruction. The natural man has no power to change his own nature, to work righteousness, or to save himself from the destructions in which he hopes. The evolutionary philosophy limits man, because it limits his origin. The finite, struggling god of nature will forever be finite and struggling, and cannot lift man out of the confusion and strife in which he is forever destroyed. If he perfects a race of supermen, he will perfect them to destroy one another in the most terrific warfare. It does not appear that this is a system leading to unity, but only to hopeless division and disorganization.

There is no place in the evolutionary process for the diluted Christian ethics of Spencer, Huxley, and Haeckel. They dared give the lie to the Word of God, but they did not have the courage to follow their own premises to their logical conclusions. Setting out with persistent force as the cause of all things, and deriving human societies from savage warfare, Spencer yet declares that ethics can take no cognizance of wars for conquest, and gradually eliminates force from societies and from the whole world by substituting Industrialism. There is no continuous unfolding here, but an absolute break. The conclusions flatly contradict the premises. Acknowledging that human nature is evil and needs to be changed, he expects evolution to work the change, "but only in course of multitudinous generations. Nothing but a prolonged discipline of social life—obtainment of good by submission to social requirements, and suffering of evil from disregard of them—can effect the change." (Principles of Ethics.) "In course of multitudinous generations," he expects even Christ's miracle of the new birth to be wrought by evolution. It is so that all the creative works of God are wrought, according to this philosophy. They are drawn out through so vast a period of time and become so attenuated as to appear like natural events.

Spencer confounds mere sensual, selfish pleasure with the blessedness which is alone the fruit of the Spirit—of faith and love. He makes no distinction between the natural religions and Christianity—between man feeling after God, and God revealing Himself to man. He rejects an anthropomorphic God to substitute a god of blind, insensate force. He is merely jumping to conclusions in supposing that Industrialism will replace war. And the various prophets of Democracy are all jumping to conclusions in supposing that it will replace war.

Nietzsche at least saw that the Christian ethics are the fruit of the Christian faith. He was the first logical exponent of the philosophical conclusions of Darwinism. If we are wild beasts, refined by the cruel struggle for existence, then let us leave pity and self-restraint to weaklings and glory in our lust and power; so shall we attain the still higher stage of the Superman! It was what many had been thinking, but none had dared to say, except in furtive mutterings and growlings. This was the lion's roar that called the wild beasts forth to the great feast of blood.

In assuming that the people, by rising up and overthrowing their oppressors, will bring in a reign of brotherhood and peace on the earth, the popular evolutionary philosopher contradicts himself. He says that war is good; that it is the means of progress and ultimate perfection. But if war is good, why should he wish to overthrow it? If he wishes to overthrow it, he confesses that it is not good. And if it is not good, it cannot be the source of perfection and men ought not to practice it.

The best righteousness of evolution is only a comparative righteousness. It hopes, by destroying that which is comparatively evil, to save alive that which is comparatively righteous, and so, by a process of elimination, to perfect the race. But the comparatively righteous triumph by the very power of evil they condemn, and so condemn themselves. The best the natural man can do is to fight for the right; but war is evil, and the natural man, at his best, is evil. (Rom. 2:1; Mt. 7:11.) Nothing could be more unreasonable than to suppose that evil will finally be overcome by evil, that peace on earth will at last be brought by war. *War can never bring forth peace, for war and peace are diametrically opposite principles, and each brings forth after its kind. That which hopes in war and is founded on war cannot deliver from war.* It can only bring the race to a final anguish of self-destruction. If war is ever to be overcome and peace attained, this must be brought about by a Higher Power than the god of this natural world—a perfect and almighty God, able to change evil human nature and bring it to perfection.

But assuming, for the sake of argument, that man is growing wiser and better—at what point in an infinite progression toward perfection will he arrive at absolute perfection? He will never arrive. He will forever fall infinitely short of it. If evolution could go on to all eternity, man could never attain to eternal life or peace through evolution. His best hope would be an eternal reproduction and warfare of dying men. Evolution could never get him anywhere. It could have no end that would justify his existence or his interminable sufferings. The evolutionary philosophy presents an insane world in which men suffer extreme chastisements without moral responsibility. If man was created imperfect, and is evolving toward perfection according to the law of his creation, there is no moral explanation or justification for his immeasurable sufferings. If there is no hope for him except to breed and fight and die, in a Hell of torment, and so on, world without end, his life is not worth the struggle. He might as well die at once, and save himself and his descendants their fruitless travail. (Eccl. 1:14.)

But natural evolution cannot go on to all eternity, for it progresses by the power of destruction, and that which is founded on destruction and hopes in destruction cannot be delivered from destruction. Out somewhere in the course of its apparent progress, evolution will be overtaken by the general catastrophe of destruction in which the world as we know it will go down. (Mt. 24; Mk. 13; Lk. 21; Jer. 4:23–26; Deut. 32:29.) There is no distinction between moral imperfection and evil. And drawing an evil process out to all generations will not make it righteous. The natural world is an evil and perishing world. There is no hope of salvation, of life or peace, in it. It is clearly condemned by a Higher Power, and if it is ever to be saved, it must be saved by that Higher Power.

The natural scientist sees a process going on in nature and in world history, and on this process he constructs a philosophy of the universe and of human progress. But his philosophy is unable to account for the beginning or to foresee the end of things, to furnish any clue to the solution of the moral riddle of the world, any guide or motive for right conduct, or any hope of enduring life in a better world to come. It carries the schism it objects to into the center of the universe, into the heart of God, dividing His Kingdom against itself, so that it cannot stand. (Mk. 3:24.) Its progress is only apparent, because it is always dependent on destructive power and is doomed to final destruction.

Yet, although he is no moral prophet, and does not foresee the moral issue of history, one would think the evolutionary philosopher's enthusiasm for progress must be dashed by his own doctrine that dissolution always follows evolution. Some day, according to his own theory, our earth will go wild and crash into some other world and explode into atoms. Whatever is left of the race will not then be able to adjust itself to its environment. The long travail and painful result of evolution must go out in night. It is as though we were urged to climb an interminable ladder, at the same time being told that it would collapse before we could reach the top. This world and human life have no meaning and no value, under the evolutionary philosophy. We are absolutely dependent on the hope of immortality and a supernatural Power to intervene and save us. Again, the material philosopher blinks the issue by putting the evil day off so far that it reaches the vanishing point. Millions and millions of years are behind us, and millions and millions of years are before us, so why worry about the beginning or the end of things? Besides, some accident may happen by that time to bring in a new order of things. Spencer suggests a possible final issue of evolution in eternal life, but he does not make himself clear. As usual, there is no ground for the conclusion; there is a missing link in the argument.

The philosophy founded on the natural realm is unreasonable, and therefore cannot be true. The world of the natural scientist is an unreasonable world, and if any explanation is to be found for its facts, this explanation must be sought in a wider knowledge. Rational beings are obliged to seek a truth above nature, to believe in ultimate, absolute truth, in spite of the testimony of their senses. The evolutionary philosophy is the fruit of mutilated minds, observing a mutilated universe, and shown to be incapable of pure reason. Its perversity is apparent in that it turns the universe about and derives the greater from the less (Is. 29:16; Jer. 2:27; Jno. 10:29; Job 33:12); calls evil good, and good evil (Is. 5:20); and worships the destroyer instead of the Creator (II Cor. 4:4).

Natural science has confounded us in an unreasonable philosophy.

It is not reasonable to think that the sublime work of creation was wrought by blind chance, or by unintelligent natural forces, which are clearly subject to the law of a Higher Power.

It is not reasonable to think that inorganic matter produced life.

It is not reasonable to think the finite reproductive power the same thing as the Power of the original creation.

It is not reasonable to think that unintelligent life produced conscious intelligence.

It is not reasonable to think that the narrow, earth-bound intelligence of the brutes produced the heavenly spiritual gifts of man.

It is not reasonable to think that the destructive power is good.

It is not reasonable to think that imperfection can evolve into perfection, that the finite can evolve into the infinite.

It is not reasonable to think that anything can change its own nature.

It is not reasonable to think that a struggling, evil god can evolve into the God of love and peace.

It is not reasonable to think that a finite, struggling god can ever rise above his power of destruction.

It is not reasonable to think that evil can bring forth good.

It is not reasonable to think that evil can be overcome by evil, that brotherhood and peace can be brought by war.

It is not reasonable to think that the natural man, who hopes in the power of destruction, can save himself from destruction.

It is not reasonable to think that the natural man is obeying the law of his creation, since he is clearly condemned by a higher law which is turning him to destruction.

It is not reasonable to think that the natural world is good, since it is disorganized by the power of destruction, and there is no hope of life or peace in it.

It is not reasonable to think that man, who has supreme spiritual capacities, can be saved by any material knowledge or power.

The evolutionary philosophy is the old deceit of the fall. It has led us back to nature worship (Rom. 1:25), to demon worship. It teaches man to subject himself to that which lies below him, and reduces him to a mere animal. It teaches him to hope in the power that destroys him. There is no love, joy, peace, hope, nor life in it. It is a realm of darkness and error, a doctrine of devils, worshipping evil and praying for destruction. It is the old lie of him who was a liar and murderer from the beginning, whom Paul called "the god of this world," and whom Christ called "the devil." (II Cor. 4:4; Jno. 8:44.) His worship is the old worship of the Canaanitish Ashtoreth and Baal and Moloch, and of the Indian Siva, the destroyer and physical regenerator, and of every other lustful and bloody deity of man's corrupt imagination. It is not love that brings men forth to slay them; it is lust.

Yet in this last deceit the devil is so subtle and so powerful that he claims to be doing the works of the Creator and the saving works of Christ. He even claims in his murderous warfare to be bearing the pains of Christ's cross. But Christ unmasked the devil in His day, and He will unmask the devil in this day. And the judgment of God will confound in degeneracy and despair and madness and suicide and in wars such as were never yet on earth, those who continue to trust in him.

Natural science, by its very limitations, is incompetent to construct a philosophy. It cannot know the universe, because it ignores the spiritual realm which lies beyond its sphere. It cannot get back into original causes, nor perceive all-potent powers, because original causes and all-potent powers are spiritual. It can never rise to general principles. It is "ever learning, and never able to come to the knowledge of the truth." (II Tim. 3:7.) It has led philosophy into a blind alley.

The evolutionist is a man of the world. His wisdom is a worldly wisdom. His mind is the natural mind, the mind which has subjected itself to the natural realm, and has no taste for spiritual truth. Spiritual truth does not taste sweet to the natural mind; it tastes bitter, and the natural mind always resents and resists it. (Acts 7:51.) This natural mind is insincere as well as narrow. It is "wise in its own conceit," while it rejects accredited testimony and clear evidence, and will not listen to reason. (Prov. 26:12; II Thess. 2:10; 3:2.) It cannot give us a knowledge that is sufficient for our life, and is condemned in its intellectual pride and unbelief. (Mk. 16:14; Jno. 3:18.)

Note: The evolutionary criticism of religion will find an answer in the following chapter. The arguments from Geology, Paleontology, and Embryology will be taken up in Chapter XII.

CHAPTER IV

WILL CHRISTIANITY BEAR THE TEST OF PURE REASON?

WE NOW turn to ask whether Christianity will bear the test of pure reason.

It has already been shown that nature is not self-existent (Heb. 11:3); that creation took place before the power of destruction entered the world; that the Creative Power is good, and the destructive power, evil; and that creation is an act of Absolute Power and Absolute, conscious Intelligence. (Rom. 1:20.) Further, *nothing can bring itself into being,* since nothing can have any power whatever until it exists. *Therefore, the original Creative Power was not, itself, created. Its very existence must be absolute, eternal.* (Ex. 3:14.) We cannot comprehend this, but we can understand its necessity. All these are Scriptural statements and they are indisputable. It is impossible to do away with the God of Revelation.

The act of conceiving, of designing the universe, was an act of Absolute Wisdom. The act of bringing the universe into being and ordaining its law was an act of Absolute Power. The act of governing all things in a reign of inviolable law was an act of Absolute

Righteousness. (Job 37:14–16.) But above all, the creation was an act of Absolute Love, for at its climax stood man, endowed with the spiritual faculty of faith for apprehending and communing with God and sharing His nature and powers, while the whole material world was evidently a provision for man's sustenance, use and service. (Mt. 23:9.) And all this is the work of a spiritual Being, absolute in His very existence.

With such a good God as the Creator, it follows that his creation must have been good. (Gen. 1:31.) There could have been nothing evil, nothing incomplete or imperfect, in the creation of a God absolute in wisdom, power, righteousness, and love. It must have been perfect in every part, everything perfect of its kind, everything good in its place. Everything must have worked together in the most perfect harmony. The Paradise in which man was placed with his mate must have been a bit of Heaven materialized—radiant, stainless, vivid, fragrant, vocal, with light and life and love. Man himself must have been pure and divinely blessed, communing with God and sharing the wisdom, power, righteousness and love of God, and ruling over the domain which God had given him in perfect mastery and peace. (Gen. 1:27, 28.)

Such an absolute God, working such a perfect creation, must have spoken it into being with the word of His power, as He is declared to have done in the Genesis account (Gen. 1:3, etc.), and Christ verified this method, when He was on earth in performing His absolute creative works. (Mt. 8:8, 13.) To say that

God is working the creation through long processes of trial and error and rejection, is to say that it was originally imperfect, and, as we have seen, is still imperfect, and can never become perfect. And that which is imperfect cannot be the work of such a God. To say that His work is imperfect is to limit His absolute wisdom, power, righteousness, or love. A God of love would not resort to the evil process of natural evolution. An absolutely wise God would see its folly. An almighty God would not be put to the shift of the evil process which we see going on in nature.

All these assertions of Scripture are utterly reasonable.

We have further seen that different orders of nature and distinct species of life are distinct creations, and this accords with the Genesis story (Gen. 1:2. Comp. I Cor. 15:39), which accounts for their existence by separate creative acts, culminating in the creation of man, in the image of God Himself, to have dominion over the lower orders of nature. It is reasonable to believe that man was so created, since he has the spiritual capacities for apprehending and communing with God and sharing His nature and powers. Conversely, the personality and the spiritual capacities of man confirm the personal, spiritual character of God, for God cannot be less than the greatest of His works. He must be more.

Finally, we have seen that the world as it is is evil; that it is disorganized, at war with itself, hoping in the power of destruction, and being turned to destruction, with no ultimate hope of life or peace in it. This, again, is the teaching of Scripture (Jno. 7:7; I Jno. 5:19; Mt. 24:6 ff.), and there is no means of accounting for this intrusion of evil into the good creation of God, except as the Scriptures account for it. "An enemy hath done this." (Mt. 13:28.) The motive of the creation was the good spiritual motive of love. The motive of destruction is the evil spiritual motive of hate. If original causes are spiritual, an evil spiritual power is as necessary to account for the destructive force at work in the world as a good spiritual Power is necessary to account for the good creation.

It is significant that in the Genesis story this adversary presented himself to man, the center and end of the creation, in the familiar and friendly guise of an animal, seducing him to subject himself to that which lay below him, and so to break the law of his being and lose his communion with God and his mastery over the natural realm, including his own body, and bring the natural world into hostility against himself, and so into confusion.

Now pure reason teaches us that *an absolute righteous world could not be destroyed; it would be indestructible.* (II Pet. 3:13; Is. 66:22.) But because God was love, He desired sons, and not slaves, and he therefore created man with freedom of choice. He allowed man to be tempted because without temptation man would have had no moral character. He warned man of evil and its consequences. He gave man every gift that infinite wisdom, power, and love could bestow. Everywhere man turned he found the most marvellous provision for his good. He communed with God through the Spirit and understood His truth. Yet when the evil one came to him in his innocence with seductive lies, man listened to him and yielded to him, surrendering the Spirit of God and coming under the dominion of the evil spirit by whom he was corrupted. And God gave man up to this dominion, that he might learn from sore experience what is the rule of the destroyer.

This is no fairy tale. It is the only possible explanation for the presence of evil in a world created by a good God. It explains how the destroyer became the god of this world, turning all things to destruction. It explains how the mind of man became a realm of deceit and error—a sensual, selfish, hateful, bloody mind, alienated from the life and knowledge of God, resisting His Spirit, and hoping in the power of destruction. Man lost his soul, his reason; he became a demonized, disorganized being; as nature turned against him he bowed himself down to ferocious and lustful beasts, and as he found himself at war with his fellows he exalted to Heaven the champion who could work the greatest wreckage, ruin and bloodshed among them.

Was God, then, vanquished by a mightier foe? Let us see.

Since the Creator alone can do any constructive thing, and the destroyer can do nothing but bring to destruction, it is apparent that the Creator must be still sustaining and replenishing the world and the human race; otherwise they would be utterly consumed by the destroyer. (Mal. 3:6.) God is continuing the race, corrupt though it be, for some further purpose of His love. The first hint of that purpose was in the promise to the woman that her seed should one day bruise the serpent's head.

In the meantime, who is triumphing—Satan or God? God said that if man sinned, he should die. Satan said that he should not die, that he should be wise as God. But Satan was not able to fulfill his promises. In his error man lost the truth of the Spirit, and reaped untold miseries, with the death of which God had warned him. The sin of Adam was visited upon his children. The race was overwhelmed by the flood, then by the confusion of tongues. Alien groups now made war on one another. Still men did not understand their error. The destroyer had always some new lie with which to deceive them. Satan did not triumph over God. He triumphed over man. Man chose to obey Satan rather than God, and was subject to the oppression of Satan by the judgment of God. God still ruled over all.

The law revealed to Israel vindicated the absolute righteousness, wisdom, and power of God in all this. The destructions of the world were the judgments of God's law. They were the inevitable moral consequence of sin. Men were evil, and God brought their way upon their own heads. (Ezek. 9:10.) God was supreme over the evil world through His law that evil will bring forth evil and end in death. The holy God could not look upon sin with any degree of allowance, and sinners were powerless to resist or evade the judgments of His law. God's law brought upon nations the wars in which they were consumed for their sins.

The law was consistent with the love of God because it was a necessary primary moral lesson. It "made sin appear." (Rom. 7:13.) When men saw that the inevitable moral consequence of their acts was suffering, they began to recognize the evil nature of those acts. When they felt the destructive power of sin, they began to sense their need of salvation from it.

Yet the law was only a primary and incomplete lesson. The chastisements of the law were, indeed, the judgments of God, but they were still the *works* of the destroyer. This distinction was not clearly drawn in the Old Testament, which presented God primarily as Lawgiver and Judge. From the standpoint of God, the absolutely righteous Creator and Governor, the law was righteous. But from the standpoint of evil men, it was an insufficient salvation. Their best righteousness was only a partial, comparative righteousness, and they had no hope of being delivered from judgment through the law. Israel failed of salvation through the law because she herself failed to measure up to the righteousness it required. The law's external commandment and its motive of fear were insufficient to change the evil hearts of men and bring them into conformity to the will of God.

The law is only a half-light in which men become conscious of their sin and misery and their need of salvation from the evil within and without them. It can give no hope, because it ultimately condemns all. The law is the adverse judgment of an absolutely righteous God working in an evil world. There is nothing creative or constructive in it. Its requirement is good, but its power is evil. It punishes sin with sin. It is a law of sin and death. (Rom. 8:2.)

Now if man is under the judgment of God's law, he cannot deliver himself from this judgment. God alone can deliver him. And it is reasonable to think that God, Who had preserved the race alive through so much chastisement, would, in the fullness of time, reveal Himself to man once more, and provide for his absolute salvation, as the prophets had foretold. (Is. 53; Ezek. 36:26, 27.) It is natural that the second Person of the divine Trinity, the Agent in the original creation, should be the Mediator of this revelation and salvation. (Jno. 1:3, 4; II Cor. 5:19.) It was necessary that He should take on Himself the flesh of men and appear on earth as a man, where men could see Him and handle Him and where He could work out their deliverance. (Jno. 1:14.) It is unthinkable that in so stooping to become man, He should have been generated by the will of man's corrupt nature. It is divinely fitting that He should have been conceived by the Spirit of God and born of a Virgin. In so doing He became the first-born of a new creation to be redeemed through Him.

Being the Son of man, through His flesh, it is reasonable to believe that He suffered all the temptations of men. Being the Son of God, through the Spirit, in perfect harmony and union with God, it is reasonable to believe that He shared and manifested the absolute righteousness, power, wisdom and love of God. These things the Scriptures state with regard to Him, and it is reasonable to believe them. (Heb. 4:15; Col. 2:9.)

It is impossible to think the Gospels a work of human imagination. One cannot read them without seeing that here he is dealing with the *absolute*, and men have never been able, of themselves, to measure up to the absolute. All natural myths, all natural religions, fall short of it. There is nothing more beyond Christ's revelation of God as loving Father; nothing more beyond the ethics of His Sermon on the Mount; nothing more beyond the absolute creative power of His miracles, wrought in both the material and the spiritual realms; nothing more beyond His own life and death of absolute, redeeming love; nothing more beyond the vindication which God gave Him in the resurrection; nothing more beyond the power by which He regenerates the hearts of men and brings them into conformity to the will of God. Men could never have conceived this tale. It is divinely true. *That which is absolutely good must be the truth.* It is the record of the supreme happening of history—God's manifestation of His redeeming love to a benighted, sin-curst, perishing world, His re-creation of the world in the new law and power of His Heavenly Kingdom.

Under the old law, men had not clearly distinguished between God and the devil, because the judgments of God were the works of the devil. Christ unmasked the devil. He repudiated utterly the works of destruction and hoped only in the creative works of love. (Mt. 5:38–48.) In doing this He came under the condemnation of the law, which hopes in the power of destruction. Men did not believe that the Creator is mightier than the destroyer, and refused to have the Son of God reign over them. Because He would not hope in the destructive power of the law, the law condemned Him to death, and He was powerless to save Himself from death. (Mt. 27:42.) But because He hoped in God, the Giver of life, God brought Him alive from the dead in the power of an endless life. (Mt. 27:43; Heb. 7:16.) He triumphed over the utmost work of the destroyer through faith in the God of love, and demonstrated on this earth the eternal life which He had promised to men who believed on Himself as the Son of God and the King and Deliverer of men. (Jno. 6:40; I Jno. 1:2.)

The cross of Christ finally and fully convicts the world of sin. No further proof is needed of the evil of the world, of its madness and hate, than the cross of Christ. He went about speaking truth and doing good, and men slew Him for His love. It was inevitable that the King of love should have been rejected and slain in an evil world. God sent Him into the world knowing what He must suffer. Christ gave Himself freely to die, at the Father's will. His death was no accident. He did not die for His own sins, for He was sinless. The only accusation they could maintain against Him was that He said He was the Son of God. If that was true, it was no crime. He did not die because He was evil, but because men were evil. He suffered the extreme judgment of the law, which was due to an evil race, and He suffered it by the will of God, because only so could God manifest His redeeming love to men, accomplish their redemption, and reveal to them the supreme triumph of absolute love. God laid on Him the iniquity of us all, and He offered Himself a perfect and infinite sacrifice for the sins of the whole world, that He might deliver from judgment all those who would believe on Him. (Gal. 1:4.) This is not so much a doctrine as a *fact*.

Yet it is profoundly reasonable. In a moral universe the penalty of broken law must be paid. The soul that sins must die. Nothing can satisfy the law of an absolutely righteous God but absolute righteousness. Men, being evil, cannot meet the requirements of God's law, nor deliver themselves from its judgment. Being their loving Father, God must, Himself, pay the price of their redemption from the wrath of the law. The cross of Christ was what it cost God to forgive sinning men—that He might be just and the justifier of those who believe in His Son. (Rom. 3:25, 26; I Jno. 2:2.)

The resurrection of Christ is His justification, His vindication by God in His absolute faith and love.

It convinces men that they were wrong, and that He was right. Men rejected and slew Him, but God brought Him alive from the dead. They had used on Him the utmost power of the destruction in which they hoped, and He had triumphed over it by faith in God alone. He had been declared to be the Son of God with power—a power far above the destructive powers of this world—the absolute power of an indissoluble life, of a spiritual, universal, indestructible Kingdom. This power He imparted to His Church in the gift of the Holy Spirit.

If Jesus was the Son of God, then God was bound to vindicate Him with eternal life. If Jesus suffered the penalty of the law in man's place, then men who believe on Him must be delivered from the condemnation of the law (I Jno. 1:9); they must have peace with God and access to Him through the Spirit. If God is love, and God is supreme, then Christ, in manifesting the love of God, puts forth the supreme power of the universe, and this power must overthrow the reign of the destroyer in the hearts of believing men; they must be delivered by it from bondage to the destroyer and filled again with the life and knowledge of God. And that is just what happened. The Spirit was given according to Christ's promise, and as the Apostles proclaimed the story of His life, death and resurrection, thousands were moved to repentance of their sins and to faith in Him; their hearts were cleansed, their evil natures changed and brought into obedience to His law of love; they were filled with joy in the

Holy Spirit, in the fellowship of the Spirit, and in assurance of eternal life.

Christ wrought a new creation in the individual, by His divine power of love. (I Jno. 4:19; II Cor. 5:17.) His primary passion was to save individuals, to beget in them the eternal life of the Spirit. This is reasonable. The human soul, with its capacity for communion with God, is the only real value in this world. Christ assumes it as an axiom that man is of incomparably greater value than an animal. (Lk. 12:6, 7; Mt. 12:11, 12; Lk. 13:15, 16.) All other things are of value only as they minister to the soul of man. Only individuals have, or can have souls. There can be no eternal life except in saved individuals.

Yet the new principle of love in the saved soul is a constructive social principle. (I Jno. 4:12.) Love is an active force, going out to others to do them good. It is one of the primary concepts of pure reason that "love is the fulfillment of the law." (Rom. 13:10.) The Gospel is based on the necessity of fulfilling the law, and the law is written in the constitution of the world. The law requires love, but is powerless to fulfill this requirement. Love is the higher power of the spiritual realm. Christ fulfills the law, first, by paying the penalty it requires for sin, and second, by begetting in men the motive of love, which is sufficient for the fulfillment of law. This new motive of love must bind believers up in an indissoluble union, a higher spiritual organization of society, and this is exactly what happened in the early Church. She exhibited a power of union of which the world was incapable, and which convinced men of the divine authority of her King. She was the hope of the reorganization of the world in a spiritual, eternal Kingdom.

Yet God, Who had desired moral character in man and had left him free to fall, now left him free to choose whether he would be saved. A sufficient salvation was provided for all, but not all believed or were saved. Those who rejected the salvation of God came under deeper condemnation and evil. The world therefore presented a prospect of deepening spiritual blindness and increasing judgments as the Church struggled on with her torch of truth into the night. (II Tim. 3:13.) She was warned of destructive heresies arising within and destructive wars without, but she was promised that the Holy Spirit would guide her into all truth, that He would convince the world of sin, through the judgments of history, and of the righteousness of Christ and His Kingdom through the unity and peace of the Church. She was comforted with the assurance that her Lord would return with the believing dead to judge the world and reign on the earth, that He would draw all men to Himself, and that having restored all things to the order of the original creation, He would render all back to the Father, that God might again be all in all. (Mt. 25:31 ff.; I Thess. 4:13–16; Jno. 12:32; I Cor. 15:28.)

Here we enter the realm of prophecy, and it is perfectly reasonable. The God Who vindicated Christ in the resurrection will vindicate His Kingdom in history, and will vindicate individuals who believe in Him by bringing them alive from the dead to reign with Him. (II Tim. 2:11, 12.) Christ, Who suffered for the world, must be glorified on the earth and receive the Kingdom which He purchased with His blood. Being the Saviour of men, He must be their final Judge. Being their supreme Lover, He must finally win their love. Having been sent into the world to restore all things to God, He must render back His finished work to the Father, and all be again as in the beginning.

All this system of truth hangs together as a reasonable whole. To state it is to exhibit its reasonableness. Its primary assumptions are self-evident. It is embodied in a tale, the record of happenings through an unmeasured period of time, and of things yet to come, but it unfolds with the inevitableness of a drama, with perfect consistency throughout, from its original premises of a good Creator and an evil destroyer, the enemy of God and man. It does not deny the facts of the natural realm; it furnishes a generalization that comprehends all facts, a universal truth. It accounts for the beginning and foresees the end of things. It furnishes a moral explanation for the sufferings of the world. It vindicates the wisdom, righteousness, supreme power and immeasurable love of God, the Creator, Law-Giver, Preserver, and Redeemer of men. It keeps the destroyer in a subordinate position, subject to God's law. Its source is an absolutely perfect and all-powerful God, able to accomplish all good and to overcome all evil. Yet it does no violence to the personality of man: though the creature of God and subject to God's law, he is free to make his own choices. It furnishes an absolute salvation in Christ's complete atonement for sin and a sufficient motive to rectify human lives and bring them to perfection and so to eternal life. This motive of love is a creative, constructive, social power, the hope of the organization of humanity in the spiritual life and peace of Heaven. Christ's Kingdom is a universal Kingdom, inviting all who will believe and convert, renouncing the evil of the world and receiving the new law of love, to come into it and be saved. It is an absolute salvation, coming down from God out of Heaven. It is the only hope of a disorganized and perishing world. Not to believe in it is to convict oneself of unreasonableness and sin. (II Thess. 3:2.)

Christianity is reasonable.

It is reasonable to believe that the creation of the world was an act of absolute wisdom, righteousness, power and love.

It is reasonable to ascribe these attributes to an infinite spiritual Being.

It is reasonable to believe that such a Creator wrought a perfect creation by the word of His power.

It is reasonable to believe that man, who has the capacity for apprehending and communing with God, was created in the image of God, and that the lower orders of existence were created for his sustenance, use, and service.

It is reasonable to believe that the Creator, the fountain of life and love, has within His own Being a differentiation of personality and a love relationship through which He made all things. Thus the Father creates through the agency of the Son, and the Spirit of God is liberated in man, who is created, male and female, in the image of God.

It is reasonable to attribute the destructive power at work in the world to an evil spiritual being, the enemy of God and His good creation.

It is reasonable to believe that God, having created man good, should require of him righteousness.

It is reasonable to believe that an absolute God is supreme over those who rebel against Him. His law must judge them in their sin.

It is reasonable to believe that the natural man is a fallen being, alienated from the life and knowledge of God and controlled by the enemy of God and man, since he subjects his soul to his body and hopes in the power of destruction by which he is destroyed.

It is reasonable to believe that the secondary evils of the world are the judgments of God upon men for the primary evil that is in their sensual, selfish hearts.

It is reasonable to believe that the corruption of men's hearts and the error of their minds goes back to the alienation of the progenitors of the race from God, that all evil is in the world as the judgment of God upon a race conceived in sin.

It is reasonable to believe that God, being absolutely righteous, requires absolute righteousness of men, and that men, therefore, being evil, have no hope under the law, which condemns them all.

It is reasonable to believe that man cannot deliver himself from sin, since he cannot change his own nature.

It is reasonable to believe that God, in enforcing on the race the inevitable moral consequence of sin, had an educational purpose, to teach men the evil nature of sin, and their need of salvation from it.

It is reasonable to believe that the good Creator will be the Preserver and Redeemer; He cannot be the destroyer.

It is reasonable to believe that God, Who had given men life in love and preserved the race alive through so many chastisements, would reveal Himself again to them and provide a way of salvation for them.

It is reasonable to believe that the second member of the divine Trinity, the Agent in the original creation, should have been the Mediator of this new revelation and salvation.

It is reasonable to believe that God should send His Son into the world to reveal to men again the absolute truth which they had lost in the fall, to manifest in His own life the absolute love of God and the absolute power of that love, to bear their sins in His own body and triumph over them, breaking the power of the destroyer.

It is reasonable to believe that in a moral universe the penalty of broken law must be paid.

It is reasonable to believe that an infinitely loving Creator would suffer vicariously for the sins of His children, to redeem them from the curse of the law.

It is reasonable to believe that Christ, Who taught an absolute righteousness and lived a life of perfect love, came out from God and wrought the redemptive works attributed to Him.

It is reasonable to believe that the Son of God could not be holden by the power of the destroyer, but rose from the dead, absolute conqueror over the enemy of God and men, demonstrating the eternal life He had promised to those who believed on Him.

It is reasonable to believe that such an exhibition of divine love should touch men's hearts, leading them to repentance of their sins, to faith in the Son of God, and to regeneration in a new life of love—the life of the Spirit of God lost in the fall.

It is reasonable to believe that a perfect God, Who wrought a perfect creation in the beginning, will bring it back to perfection through the redemption of His new creation.

It is reasonable to believe that the world which hopes in destruction is rushing heedlessly along to a certain end of destruction, as Christ said.

It is reasonable to recognize a divine revelation in the truths of Old Testament prophecy, which could not have been foreknown in any other way.

It is reasonable to believe that the Creator is greater than His works; that He is not subject to them, but they to Him.

Creation being an act of Absolute Power, it is reasonable to believe that the Creator can do with His creation what He will.

It is reasonable to believe that the Son of God, the Agent in the original creation and in the new creation, should have the absolute power of the Creator.

It is reasonable to believe on the Son of God, Who loved us and gave Himself for our sins, and conquered death for us, and so be saved from sin and the destruction of an evil world.

It is reasonable to believe that if Christ atones for man's sin and changes his nature, enabling him to love, and so to fulfill the law of God, He has delivered man from judgment and begotten in him again the knowledge and life of the Spirit lost in the fall.

It is reasonable to believe that this life is eternal, since it is the life of God. (I Jno. 4:16.)

It is reasonable to believe that this redemptive power of absolute love is the power of a universal, eternal Kingdom of life and peace, since it includes even sinners and enemies in its care.

It is reasonable to believe that God will give to Christ all honor and glory in this world where He was humiliated and for which He suffered; that He will come again, as He said, to judge the world and to reign in the regeneration of the world.

It is reasonable to believe that men who share Christ's nature and His sufferings will share His resurrection and His triumphant reign.

It is reasonable to believe that men are morally bound to believe on Christ, the divinely appointed Mediator of their salvation, since He came to them in their need and sacrificed Himself to reveal to them the absolute love, life, truth and power of God.

It is reasonable to believe that men, who have the faculty of reason, should be required to believe what is reasonable; that they are condemned in unbelief of the truth.

Since God is love, and God is supreme, it is reasonable to believe that men cannot hold out forever against the love of God, but must finally turn from the destroyer back to the Creator and be saved; that Christ will finally draw all men unto Himself.

Faith puts pure reason over against the testimony of the senses. The Scriptures are based on pure reason

—not on things as they are in the natural realm, but on things as they are in the spiritual realm—on things as God created them, on things as they ought to be. Man is morally bound to believe this truth because he was created with the faculty of pure reason for comprehending it. In his lost estate man was not able to find this truth again for himself. The natural mind always falls short of universal principles, of ultimate, absolute truth. It was necessary that God should reveal this truth to man again through the Spirit. This He did in the law and the prophets, and supremely in Christ, and He now freely offers His Spirit for the enlightenment of those who seek His truth and His salvation. (Acts 2:16, 17.) This truth is profoundly simple, so that it is revealed to babes. (Mt. 11:25.) It is self-evident to the sincere mind, so that men are without excuse in rejecting it. (Jno. 8:46.)

Man as he is, man in his natural state, is evil—estranged from his Creator, astray from the law of his creation, and suffering the penalties of broken law. Christ came into this disordered world to reveal to man again the love and supreme power of God, to suffer with and for him in his punishment, and so to lead him to repentance and a new life of faith and love—to restore in him the lost life of the Spirit, of communion with God and mastery over himself and the world, and thus to restore all things to the blessedness and peace of the original creation. Men must recognize the absolute love of God revealed in Christ as absolute good. And they must acknowledge this absolute good as the truth. Pure reason teaches us that *the truth must be absolutely good;* it cannot be evil. (I Cor. 13:6; II Thess. 2:12; I Jno. 5:20; Jno. 14:6; I Jno. 5:7; Jno. 17:17; 8:31, 32; Jas. 1:5.)

The supreme authority of faith resides in pure reason. Pure reason is the test and the triumph of faith. It is a Heaven-born capacity in man, quickened by the Spirit of God, by which he examines purported truth and witnesses to the truth of God—an ultimate, absolute truth, that cannot be shaken. Men cannot withstand or gainsay this truth. (Mt. 22:46; Lk. 21:15.) It speaks with convincing power that pierces their inmost hearts and consciences and they are condemned in rejecting or resisting it.

The evolutionist rejects all the gain of the Gospel and goes back to the law. And he will not even learn the law from God; he will learn it only from the chastisements of nature. He does not want the love of a Heavenly Father, and he does not even want the instruction of a Heavenly Father. But the chastisements of nature will never put into his heart the love that will enable him to fulfill the law. The best they can give is fear of punishment. And fear is not sufficient for the fulfillment of law, for our natural evil impulses are always stronger than our power to present the consequences of our acts in imagination. Nature drives us to the slaughter. Under the sway of passion, reason and will are paralyzed. There must be new and higher impulses, with power to supersede the old, if we are ever to attain to righteousness.

If there is an infinite Creator Who imposes His moral requirement on the world, then there is no distinction between the will of God and the moral requirement of the law. If there is an infinitely righteous, wise, loving, Father Who has created us, then He has a right to commend us, and it is an act of love for Him to make His will known to us. He has a right to our obedience—nay, He has a right to our love, and only in loving Him will we find the power to obey His commandments. He has stooped to make known to us His will and offer us His saving love. Why will we reject Him and choose the chastisements of the world?

The evolutionist says that we have conceived God in our own image. In a sense this is true, and must be true, because we are created in His image. But Christians have not said that God is like to matter, or blind, unconscious force. *The world cannot rise above its source. If it produces conscious, intelligent, moral beings, then its source is conscious, intelligent, moral Being.* But God has revealed Himself to us, and Christians conceive Him, as being infinite, absolute, where we are finite.

The evolutionist says that the idea of special creation is unethical, since it implies that God designed the various orders of living creatures to prey upon one another in the struggle for existence. But the inordinate lust and ensuing strife of all living things were no part of the design of the original creation. They belong to the judgment of the fall. (Gen. 3:16.) The Genesis narrative expressly says that the herbs with their seeds and the fruits and seeds of trees were given to men and beasts for food in the beginning. (Gen. 1:29, 30; 2:16, 17.) And this is reasonable. Vegetation is unconscious and does not suffer pain. There is no reason why it should not be reorganized in higher animal forms. It was only after the corruption of the fall and the devastation of the world by the flood that man was permitted to eat the flesh of animals, according to Scripture. It may be that in his fallen state and in the fallen state of nature, man's life could not be maintained by vegetation alone. The life of the animal was sacrificed for man's, and the animal thus became the type of the Saviour.

Since man is the supreme object and end of nature, it must be that all noxious things in nature, all things inimical to man, or at least their power to hurt man, are the fruit of the fall. (Gen. 3:17, 18. Comp; Is. 11:6–9; Ezek. 34:25; Hos. 2:18; Mal. 3:11.) Thorns and poisonous weeds and beasts of prey and tornadoes and earthquakes and volcanic eruptions and torrid heat and blasting cold and plagues of insects and vermin and microscopic parasites that work within man's body and poisons that develop there, as well as his own bloody sword. It is not reasonable that a being so superior to all these things should be subject to them, except by his own sin.

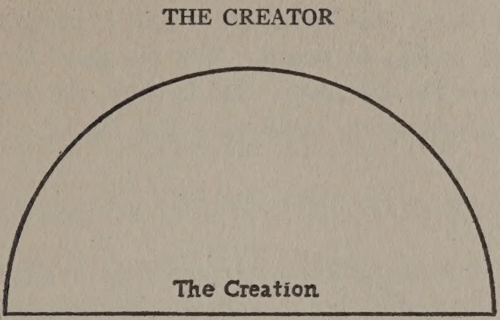
THE CREATOR
The Creation

FIGURE 1. THE ORIGINAL CREATION

The original creation was in union with the Creator. It was filled with the love and peace of Heaven.

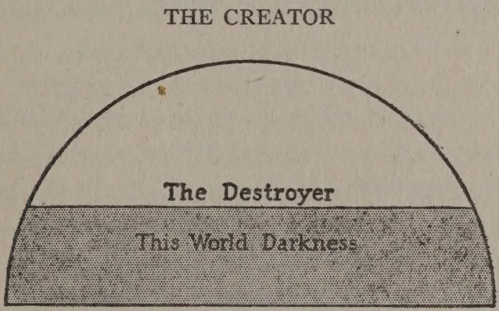
THE CREATOR
The Destroyer
This World Darkness

FIGURE 2. THIS WORLD DARKNESS

The world has fallen away from union with the Creator. It is in bondage to an evil spiritual power by which it is deceived and destroyed. Here the highest conception of power is the power of the destroyer. All world organizations are built upon this power. And all things perish by the power in which they hope. All individuals die; all institutions come to naught. The law is a law of sin and death. Evil is bringing forth evil and ending in death. Yet the good Creator is still above the destroyer. He is using the evil works of the destroyer to teach men the lesson of broken law.

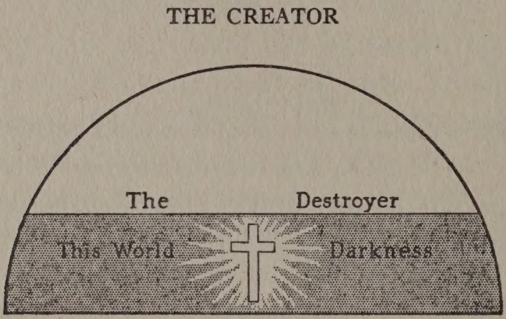

FIGURE 3. THE LIGHT OF LIFE

In His life and miracles of love, and supremely in His death on the cross and His resurrection, Christ meets the destroyer and conquers him in the power of faith alone, and reveals to men again the supreme power and love of God, the Creator, and begets in them again the love and peace of Heaven.

CHAPTER V

THE TEST OF INDIVIDUAL EXPERIENCE

IF THE evolutionary philosophy were true, men ought naturally to grow wiser and better as they advanced in years, but the exact opposite of this is true. The Genesis story is confirmed in every human life. We have all been in our garden of innocence and lost it. We all look back to our infancy as a time when Heaven lay round us, blossoming in buttercups and rainbows and mother love. God is always giving the race a chance for a fresh start in its children. In spite of the ancient curse, He washes away in the perpetual travail of woman most of the accumulated sin and chastisement of the fathers and gives each new life a fleeting glimpse of His glory. O the guilelessness, the purity, the truth, the trust, the humility, the forgiving love, of an unspoiled little child! How sacred a thing his heart is! How ready to believe on Christ! What wonder the Lord of Life declared that the Kingdom of Heaven belonged to the children, and that it would be better for us if a millstone were hanged around our neck and we were drowned in the depths of the sea, than that we should cause to stumble one of these little ones who believe on Him! What wonder He said to men and women in their sins that they must turn and become as little children, if they would enter that Kingdom! (Mk. 10:14; Mt. 18:2–6.)

Youth is the time of high idealism, enthusiasm, and heroism, when, if ever, we are interested in poetry, philosophy, love, and religion. As we grow older, the defeats and disillusionments of life crowd upon us, and we tend to become commonplace, discouraged, cynical, hard, and impotent. We are incapable of giving the Kingdom of Heaven to our children when they might accept it. Nay, we surround them with every lie and snare of the devil. Yea, we beget in them the racial inheritance of lust and selfishness, which develop with the years, nourished by the sensuality, materialism, vanity, and cruelty of the world, till they become more hopelessly the sons of perdition than ourselves. That which is born of the flesh is still flesh. The travail of woman is not sufficient for the spiritual regeneration of the race.

Yet even in his lost estate, man is not left without witness of the good Creator. He is troubled by a conscience, which, however feeble and darkened, tells him there is such a thing as right and such a thing as wrong, and that he ought to do right and refuse to do wrong. His standards of right and wrong are inadequate, yet when he fails to measure up to them, he is oppressed by some sense of guilt, shame, or at least fear of punishment. Remorse may even drive him to self-destruction. He has a rough but keen sense of justice to which he appeals in dealing with his fellows.

All this is a recognition of the moral obligation which Christianity teaches. And this moral obligation roots back in man's creation in the image of God. He is under obligation to be good because he was created good. (Rom. 2:15.) The evolutionary philosophy has no means of accounting for man's universal sense of moral obligation and condemnation. And this moral sense refutes the evolutionary doctrine that man is developing according to the law of his creation by a natural and necessary process. It is evident that what we call the natural man has become unnatural. His present nature is not the nature which God gave him in the creation. His own moral sense convicts him of sin against the law of his creation and refutes the evolutionary philosophy.

Everyone who seeks to live a moral life knows by experience the schism between the natural and the spiritual realms. He knows the evil law that is in the world, for he finds it in his own members. When he would do good, evil is present with him. The good that he would, he does not, and the evil that he would not, he does. Like Paul, he cries out of the distraction and defeat of this experience, "Wretched man that I am! Who shall deliver me out of this body of death?" And there is no deliverance except the deliverance Paul found in Christ Jesus his Lord, Who is able to liberate the Spirit of God in man and give him victory over his lower nature. (Rom. 7:19–25; 8:2.)

The individual Christian experience is the great practical proof of the truth of Christianity and refutation of the evolutionary philosophy. (I Cor. 1:6; 2:5.) Repentance is a full confession of moral error and guilt. Faith in Christ is a resurrection of the lost soul submerged in the fall. The regeneration of the Spirit is the restoration of man to his original sonship with God. The perfection of the individual in the divine law of love is eternal life, and proves the infinite value of the individual. Christ's redemption is the verification of man's original creation in the image of God. If man had not been so created, he could never have been redeemed; he could never have recognized the Son of God; he could have no capacity for faith in Him or re-creation in the divine Spirit.

Present Christ to an elephant or a hippopotamus and he will not become a son of God. No missionary was ever fired with zeal to go and preach Christ to the monkeys or tigers of the jungle. No animal was ever known to pray. The animal has no capacity for faith. He is limited to the experience of his senses. At best he can only serve man, and it is clear that he was created for the use and service of man. Man himself stands on a higher plane, with the capacity for apprehending and serving God.

We are not refined animals, but fallen sons of God. Deep in the heart of every human being, submerged under the tyranny of the usurper, lies the soul, with its spiritual capacities of faith, pure reason, conscience and free will, bearing witness to his spiritual origin. When the absolute love of Christ is presented to man, the Spirit of God cries out of the depths of his soul, acknowledging His divine Kingship. If any man will hearken to that voice, he shall be saved from the guilt and power of sin.

From the view-point of the original creation, Christ works a restoration. He redeems the lost son of God in man. From the view-point of man's fallen nature, He works a new creation. Repentance is a change of heart, a change of nature. It is axiomatic that nothing can change its own nature. If nature, then, is to be changed, there must be a supernatural Power brought to bear upon it. Man cannot change his own nature. If Christ can change human nature, then His Power is supernatural; it is divine. This is the great present proof of Christ's divinity. If evolution could go on to all eternity (which it cannot, because it cannot bear the test of eternity), it could not produce one conversion, it could not bring forth one son of God. It has no power to change human nature. But one conversion establishes the truth of Christ and refutes the whole evolutionary philosophy.

We hear some evolutionist proclaiming that he would rather be an evolved animal than a fallen son of God. He is wrong, for an evolved animal will never be anything but an animal, while, thanks be to God, a fallen son of God can be restored!

Now the Christian experience of conversion is not only a change of nature; it is a complete spiritual revolution. Its motive of love is exactly the opposite of the selfish motive of the natural mind and heart. If conversion brings man back into harmony with

God, natural evolution carries him farther and farther away from God. If the Christian finds access to God through the Spirit and power with Him in prayer, the natural man sinks deeper and deeper into the deceit and bondage of the evil one. And we know that this is true. Men of the world, as they grow older, become more blinded by the deceitfulness of riches and hardened in their worldly wisdom and unbelief. It is almost impossible for an old man to be "born again." Yet there is no hope for men except through Christ's regeneration. We *must* be born again. (Jno. 3:7.) If Christ accomplishes this creative work through the sacrifice of Himself, then sacrificial love is the hope of the world, and all hope in the power of destruction is utterly condemned.

The individual Christian experience is a demonstration of the truth of Christianity and a direct refutation of the evolutionary philosophy. No one who would be sincere can reject the facts of this experience. The divine Christ implants a principle of perfection in human hearts through faith in Himself. The finite, struggling god of this world, limited by his own works and at war with himself, is powerless to do this. It is useless for men to cry to him. He cannot satisfy the soul of man, which was made for the Infinite. Only an almighty, holy, loving God can satisfy the need, the desire, of the human soul, which bears witness to Him by its response of faith to the love of Christ. The soul is the offspring of such a God, and is redeemed and perfected and satisfied in Him. When man believes in any lesser god, he degrades himself and loses his soul.

There remains the pragmatic test of the evolutionary philosophy. What is its fruit in the lives of those who hold it? Darwin confessed the atrophy of his spiritual faculties. Spencer and Huxley were agnostic, Haeckel, an atheist. Nietzsche lost his reason and was insane for years before he died. Religious unbelief among men of science and others who hold this philosophy is too well known to require proof. (Is. 6:10; Rom. 1:28 ff.)

In our schools, which have been deluged with the evolutionary philosophy, there is widespread cynicism and animalism, as well as religious unbelief among the students, and with an ever increasing cost for scientific equipment, the character of the work done is progressively inferior. The teachers who are responsible for this state of things are not able to see it, but almost any teacher of the old order will testify to it. One of them speaking to me referred to the magnificent new high schools being everywhere erected as "whited sepulchres." One would think that athletic contests and wild parties were the chief ends of education. Teach a man that he is an animal, a mere bundle of instinctive reactions to physical stimuli, and he will act like an animal. Take away from him the pure reason of faith, and he will be unable to think. Deny the divine power of Christ to save him from sin, tell him that he is not morally responsible, and that it is injurious for him to restrain his impulses, and he will run wild. Teach him that death ends all, and he will set no value upon his life; he will throw it to the winds.

Haeckel wished to have the evolutionary philosophy replace Christianity in the schools. He has had his wish, and we see the result! It had its flaming illustration a few years ago in the murder of a lad by two university students in Chicago as a scientific experiment!

This same cynicism, animalism, inability to think, godlessness, and lawlessness characterize the general spirit of our times. They are the evil fruit of an evil philosophy. Modern literature is rank with it; it is rotten to the fall. "By their fruits ye shall know them. . . . A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. *Every tree that bringeth not forth good fruit is hewn down and cast into the fire.*" (Mt. 7:15–19.)

The young are the greatest sufferers. The saddest spectacle of our times is the sophistication, irreverence, and immorality so prevalent among the young. The world is growing old, when decadence sets in so early. Yet I hear that there is a new revolt of youth against the evils that have been bequeathed it by an evil age: that many young hearts are longing for purity and truth and sanity and peace; and I believe that such will again be ready to leave all for Christ, when they can achieve a clear faith in Him. To them I write, and may God grant me to give them some light upon the way to Him!

CHAPTER VI

THE TEST OF WORLD HISTORY

IN HIS concise and comprehensive book, "Evolution Disproved," Dr. William A. Williams, ex-president of Franklin College, Ohio, shows that primitive man was not savage, but civilized. The Sumerian language, the most ancient language known, spoken on the banks of the Euphrates near the Garden of Eden, reveals a comparatively high state of civilization. The earliest records show that man lived in houses, cities and towns, read and wrote, and engaged in commerce and industry. The ancient civilizations radiated from this center, as declared by Scripture. Babylonia, Egypt and Assyria possessed a high degree of culture, with arts that are still the wonder of the world. The ancient peoples had common elements of language and common religious ideas and practices. Everywhere were temples, priests and animal sacrifices. The seven-day week and belief in the immortality of the soul were well-nigh universal. These religious ideas and practices point to a divine revelation made to man in the beginning. They were not the product of savage superstitions, as supposed by Spencer.

History shows vast migrations of peoples to the uttermost parts of the globe, yet mankind has retained much of this common heritage. Common elements in all the great languages prove the unity and late origin of the race. Many roots, such as those for "father" and "mother," are the same in all the great languages of the world. These words, in particular, reveal the early institution of the family. The practice of animal sacrifice as an act of worship, and some belief in immortality have persisted generally. So, in "Noah's Ark and the Deluge," Dr. Harry Rimmer traces the tradition of the flood around the world, showing the common origin of all races in the family of Noah.

It is evident that, in various times and places, humanity *has descended* into savagery. What we call primitive man is degenerate man.

Dr. Williams gives conclusive figures to show that the present population of the earth is just about what we might expect from the fresh start of the race under Noah and his sons at the time given in Scripture (using the chronology of Hales), while the millions of years which evolution claims for man's history would give a population so vast as to be inconceivable and utterly beyond the power of the earth to sustain. The evolutionist would, of course, reply to this that the balance of nature is maintained by the struggle for existence, and that the race could not possibly increase more rapidly than its means of subsistence. But imagine the picture of perpetual warfare among men for millions of years! What sanity would there be in it? What justification could there be for it? What sort of God could we have, if we believed that this was the history of our race? God certainly must teach us through the penalties of the law, the greatest of which are death and war, but what possible moral purpose could millions of years of this savage warfare serve, with no Revelation to shed any light on its meaning? Dr. Williams clinches his argument by citing authorities in the science of Biometry who state that we need not go farther back than Noah to find a common ancestor for all mankind.

Psychology confirms this view of history, for just as the individual looks backward to his childhood as a time when heaven lay round him, so the race instinctively looks backward to its golden age. All times are, to those who remember the former things, "these degenerate times." This is not simply due to the fact that the aged look backward upon the glamour of their own youth, but because, as world evolution advances, spirituality declines. In the West, where natural evolution has progressed farthest, materialism is most pronounced. Primitive man was nearer to God than modern man. He knew less of natural law, but it was easier for him to believe in the supernatural. He attributed all things to spiritual causes—gods or devils. As religion, poetry, philosophy and heroism belong to the youth of individuals, so they belong to the youth of the race, and they are possible in modern times, as in mature individuals, only through the influence of Christ. As knowledge of the natural realm increases, man subjects himself more and more to matter and faith becomes more and more difficult. Youth is pushed further and further back. But as faith is the supremely important thing, our progress away from it is seen to be retrogression. Viewing this trend of world affairs, the Lord of Life sorrowfully asked His disciples, "When the Son of man cometh, shall he find faith on the earth?" (Lk. 18:8.)

Modern man, apart from the influence of Christ, has little sense of God, or of his need of God. In discovering the reign of natural law he has belittled God, making Him subject to His own laws and thus thrusting Him out of His universe and extinguishing Him. In learning to operate through the laws of nature he has made a god of himself, working his own miracles and despising the miracles of God. Learning the power of drugs and serums, he has become his own healer. Learning his own physical power, he has risen up and overthrown the kings whom he once feared as the instruments of God's judgment, and no longer stands in awe of God nor feels the need of His deliverance. Learning the power of machinery and electricity, he has produced wealth and luxury beyond the dreams of kings and feels that he has delivered himself from drudgery and conquered space. He glories in his intellectual prowess and builds schools for the universal dissemination of his knowledge. He is confident of the righteousness of his cause. He is building up a system of laws to save him, and boasts that they are the most humane of history. He talks of an association of nations and a World Court by which peace is to be guaranteed to the world. He has a material salvation of medicine and machinery and electricity and secular education and world-government.

But it does not appear that this salvation of himself is sufficient for man's life. The young receive more intelligent physical care than formerly and more of them survive, which brings up the average length of life, but although persons in middle and advanced life have improved physical conditions, we are constantly being warned of an increase of degenerative diseases among them. Various statistics show that death is actually increasing from middle age onward. Millions know what they ought to do for their physical well being, but have not the moral stamina to do it. They live for their appetites, and the doctor is not able to give them self-control. The ultimate effect of drugs is often injurious. Their use is often an attempt to overcome evil with evil. *Similibus curantur.* And out of the use of drugs has come a widespread curse of dependence on drugs and addiction to drugs. And natural science is absolutely impotent in the face of death.

Sensuality is rampant. Luxury and the demand for luxury lead to degeneracy, crime, and suicide. Only the few are delivered from drudgery. Multitudes are bound to monotonous and ill-paid tasks at machinery, and social discontent abounds. Selfishness is the rule. It is doubtful if men were ever more heartless in holding one another up for money. Robbery has left the highway and gone into business. The school founded on natural science is failing to produce character and is forced to lower its intellectual standards. The genius of democracy, which is self-assertion, is seen to be a disintegrating force, destroying all authority. Children run wild; the marriage tie is lightly broken; the school is largely in the hands of pleasure-loving youth; the law of the State is widely disregarded; the Church is losing her spiritual power.

It was only because of the strong leaven of Christianity in the Puritanism of our fathers that the real character of democracy has been restrained in America to the extent that it has, but it is now everywhere appearing. Democracy is man's deification of himself. Its end is atheism and lawlessness. America is going rapidly and heedlessly, buoyed by a shallow optimism, the way of Rome. The leaven of Christianity has been purged from the public schools. The virus of democracy has now fully entered the lives of the women and children, who were once under the influence of Christ's spiritual power. They are organized in clubs and schools affiliated with the State, and not with the Church. The Church itself is being subverted to the uses of the State, and is largely hoping in a legal program. Spiritual understanding stifles in the atmosphere of democracy.

It does not appear that there is any power in democracy to bridge the chasm between classes, races, and nations. While democracy talks of peace, it still sharpens its sword, and when a real crisis arises in national or international affairs, it has no resort but to war. Witness our own Civil War, and all the wars of our history. Democracy is a revolution of force; everywhere in the world it begins in war, and it cannot rise above its source; it cannot be delivered from that in which it hopes; it can only bring forth after its kind.

Democracy does not deliver from Cæsar. In every crisis of war, it is forced to submit to an absolute dictator. The law of our government makes the President an absolute dictator in time of war. And however he may desire peace, he is powerless to maintain it. He is the minister of the wrath of the law, like every other world-ruler, and in the day of wrath, he can do nothing but execute its vengeance. World-rulers are caught in an irresistible sequence of events which is beyond their control. It was one of the saddest spectacles of the World War to see rulers who promised and desired peace, like our own President and the Prime Minister of England, powerless to maintain peace. World-governments belong to this natural, evil world, and the law that works in them is the law of sin and death. From time to time they are forced along by the inexorable logic of events into the Hell of war, where they are all chastised and finally destroyed for their sins.

War is the judgment of God upon nations that hope in it, and there is no escape from this judgment until nations will surrender their arms to the divine King and take up His cross for the salvation of the world in His Kingdom of life and peace. The nation that will do this first will display the supreme national heroism of history. It was to this divine heroism of faith and love that Israel was called when Jesus presented Himself to her as the Messiah. She failed Him, and every nation has yet failed Him, because they were not able to believe in the supreme power of the God of love. (Heb. 3:19.) But men will never have peace until they can so believe. Peace is impossible to men. It is the supreme power of Christ's spiritual Kingdom.

The evolutionary philosophy is the root and democracy the flower of modern civilization. Democracy is based on an assumption of the natural goodness of man. But the natural man, the man who has subjected himself to nature, is not good; he is evil. And herein lies the fallacy of democracy. Man's faith in himself is simply an attempt to lift himself by his bootstraps. It is faith in the divine Christ, Who regenerates us, bringing us forth in the power of a new life, that lifts us. Democracy is man's faith in himself. Man cannot lift himself, because he cannot regenerate himself.

Democracy is so sure of its own righteousness and so busy going about to establish it that it does not submit itself to the righteousness of God—the righteousness of faith in Christ. Democracy is the modern Judaism. It is giving the law to the world. But as Israel failed, so democracy will fail, because its own righteousness is not sufficient to justify it before God, and because it is condemned in rejecting the divine King. The law cannot enforce an absolute righteousness, because it hopes in the very evil it condemns. It always is shown to be hypocrisy in the end.

History shows that when one form of oppression is overthrown, another arises. The strong always oppress the weak. There is no way out by overthrowing the oppressor by force. There is always a new battle ahead. But the devil is always promising man that he will free himself by one war more. This is the great delusion of history, and the evil one supports it by the illusion of progress in the world. This illusion is caused by our "comparing ourselves with ourselves," and not with the absolute standard of the original creation, or of Christ's new creation. (II Cor. 10:12, 18.) When we compare any form of world-government with Christ's Kingdom, we see that we are still infinitely removed from it. We think we are growing better and better because we keep piling up more laws and so present an ever higher apparent righteousness. We say we are more virtuous, more justified in fighting. But these laws must be enforced by an ever increasing volume of the violence that wrecks the world, which shows that they are not written in our hearts. However nations may have triumphed over one another in a comparative righteousness, they have never been able to justify themselves before God in this righteousness. History shows that imperfect men are not justified before God in killing one another. "All those that take the sword perish" in the end. (Mt. 26:52.) Christ offers us an absolute righteousness, an absolute salvation, a Kingdom that cannot be shaken. And it is the condemnation of the world that after so many centuries of His teaching and working, the nations should still be placing their hope in vast, destructive armaments.

Much that is attributed to natural evolution is really due to the presence and influence of Christianity in the world. Many of the ideals of democracy are Christian, but its method is the method of the world. Democracy is the unspiritual populace going out to make Christ a King by force, to bring His Kingdom by violence. But if the law of Christ were in our hearts, we could not use violence, and we would not have to use violence to enforce it. In so far as His law is enforced, it is because of His regeneration in the hearts of those who believe on Him. It cannot be enforced in general because the great mass of men do not believe on Him, and the great mass of those who profess to believe on Him have only a rudimentary, personal view of His salvation.

Marxian socialism, which is founded on faith in natural evolution, claims to repudiate force. But it does not do so in practice, as we see in Russia, and it can never do so. Not only has it overthrown the monarchy and capitalism by violence, but, even yet, it is exiling and murdering Christians in the name of human brotherhood!

The devil always arrays himself as an angel of light. He imitates every work of Christ and makes all the promises of His Kingdom. But he is powerless to fulfill his promises. He cannot save, because he cannot save from sin; he cannot change human nature. War reveals what is really in men's sensual, selfish hearts, and the ever recurring fact of war is evidence that nations have not changed one iota in all the centuries of history. Beneath their sheep's clothing of culture and advancement, the same old bloody beasts lie hid. (Dan. 7:3 ff.)

Civilization is a sham and its progress a delusion, because it is always founded on force and doomed to be destroyed by force. And the destructive power becomes more and more terrible as evolution advances. The warfare of ancient times was a little thing compared with that of modern times. Even the apparent progress of evolution is now beginning to fail. In the World War the great democracies of the world professed to fight to put an end to war, but they failed to accomplish this end, and it does not appear that all their sacrifice and anguish accomplished any good thing. They triumphed over the race that was supposed to be threatening the world, but now they are not able to lay down their own arms, or to trust one another. If they had been able to think, they would have known that *war cannot be overcome by war*, that *it can be overcome only by a higher power*, that *evil will never be overcome until it is overcome by good*, that *it is useless to do evil that good may come of it.* What was accomplished was that millions of the fittest of the race were slain or incapacitated for life, and the less fit left to survive and propagate the race; that the rising generation was oppressed with a burden of taxation from which it would never be able to free itself; and that immeasurable misery, destitution, degeneracy, and lawlessness devastated the world. Where men looked for a new freedom, a new crop of dictators arose. Suspicions and jealousies are rife throughout the world today. And everywhere in the world armaments are even greater than before the war.

It would seem that evolution has reached the peak of its accomplishment. It has now progressed so far and the force by which it progresses has become so great that this force is overbalancing the apparent gain of its progress and threatening the very existence of the race. The truth of Christ is being writ so large in our times that he who runs may read, "If ye believe not that I am he" (the divine King), "ye shall die in your sins." (Jno. 8:24.) Nations feel the grievous burden of taxation to keep up these enormous armaments; they see the impending peril of a general cataclysm of destruction in the next war; but they will not come to Him that they may have life. They are trying to limit armaments by agreement among themselves, and are failing, and must fail. So long as nations hope in war, they must make preparation for war on a selfish basis. They must be able to surpass all possible enemies. Whatever agreements are made can only be disregarded when the threat of war arises. War is not founded on truth or brotherhood. Nations are forced to use every means at their disposal in time of war, and they must make ready to do so. There is no earthly way out of the war muddle of ever increasing armaments to wreck the world.

Yet the devil comes to the nations in their disillusionment with one lie more by which he promises to save them. He offers them some form of super-government as a defense from their own destructiveness. But there can be no hope in any form of association of destructive powers to bring forth peace. *Nothing can give what it does not have.* World-governments do not have the power of life and peace, but the power of death and war. Their apparent salvation is only partial, temporal. The only power they could give a super-government would be that of a general destructive force. And the strongest nations would control this force. And every nation or group of nations with common interests would withdraw its armies from this general force and oppose them to it, whenever its interests were opposed. Every attempt at world empires or alliances or leagues of nations in the history of the world has fallen to pieces. Any form of super-government that man could erect would only bring the whole world into conflict in the end. There is no super-government but the Government of God. There is no salvation for nations but the spiritual revolution of Christ's Heavenly Kingdom. There is no process of evolution out of the force of world-governments into the life and peace of that Kingdom. There is nothing in world-governments out of which that life and peace could be evolved. The Holy City is a new creation, coming down out of heaven from God. (Rev. 21:2)

Evolution is carrying us farther and farther away from that City. And we are more and more condemned in our hardness of heart and unbelief in the divine King and His Heavenly Kingdom, because the light of His truth shines brighter and brighter. Not only Revelation but world history bears witness to it. And our judgment will be correspondingly greater. God is judging the nations by His righteous Son, Whom He sent to save them. Jerusalem rejected Him and was destroyed. None of the nations believes on Him or will have Him rule over them, and in their rejection of Him they are all doomed to increasing chastisements and final destruction.

Some attempt at world organization will be the next step in natural evolution. It is inevitable, but it will be futile. It will be the supreme deceit of the destroyer, his supreme imitation of the Heavenly Kingdom, in which he will set himself forth as God. But in it he will finally be revealed as the lawless one and the liar and murderer that he is. (II Thess. 2:8–12.) It will be the last Tower of Babel in which God will finally confound the world. In that day the nations shall see that they are all caught together in a maelstrom of destruction from which they are powerless to deliver themselves, and the glory of Christ and His Heavenly Kingdom will appear; we will see that if we are not all to die together, we must all surrender to Him and receive His new law of love in our hearts and forgive and save one another.

Evolution is not getting us anywhere. It does not change human nature. It has no power to deliver us from death or war. The war by which it has progressed is bringing on us a scourge of degeneracy and threatening our extinction. Each new stage of world evolution is overwhelmed by war. Every world organization is passing away, is perishing, and this is proof that there is a Power above the world Whose adverse judgment is turning it to destruction. Men have never been able to deliver themselves from the judgments of death and war, and they never will be. They are dependent on the intervention of that Higher Power to save them. Therefore God sent forth His Son to redeem them from their own evil nature and regenerate them in the life and peace of His Kingdom. When they will confess their own sin and Christ's righteousness, when they will surrender to Him and accept the salvation of His Kingdom, His Kingdom will come and save them.

The evolutionary philosophy is the deepest spiritual blindness of history. It produced the jazz age of animalism and sensational excitement. It produced the heartlessness that brought on the war, but learned nothing from the war. (Dan. 9:13.) The modern mind cannot think. It is destitute of reason. It does not see that it is with God we have to do. God is not in all its thoughts. This philosophy is destroying faith, corrupting the schools with atheism and immorality, fostering a vain self-confidence, and bringing on us a curse of degeneracy. It is bringing in the darkest age of history, the age in which the world, as we know it, will go down. Since the law of man's nature and the method of his progress is war, and the means of destruction grow ever more deadly, the race must ultimately destroy itself. Of what use then will be all our miracles of medicine and machinery and electricity and education and world-government? They will all go down into the pit together with the false prophet who taught men to hope in their own wisdom and power and righteousness to save them. (Mt. 7:15, 16.) God's judgment will use the very wonders of science in which men hope to destroy them for their unbelief in the divine King.

Every system of thought is judged by its end, when put into practice. The end of this philosophy, falsely so called, can only show that it is a lie. Man has no power to save himself, because his nature is evil, and he cannot change his own nature. Evolution can only unfold that evil. What is needed for the salvation of the world is a Power that can change human nature. Christ alone has this Power, and He is the only Saviour of the world and its rightful King. (Mt. 1:21.)

If the world were really progressing, and if Jesus Christ, the supreme character of history, were only a man, and therefore the product of natural evolution, as the materialist would have us think, then He ought to have come as its climax and end, instead of in the midst of it; or He ought to have been succeeded by higher characters. But the fact is that He remains the pole-star of the race, beckoning us on out of the chaos and ruin of this present evil world, into the perfect day of a Heavenly Kingdom, a new world, wherein dwelleth righteousness; where sin and suffering and death are no more; where life flows as a river from out the throne of God and where peace is inviolable, because the law is love. (Rev. 21:1–6.)

It is the mission of the Church to proclaim this hope throughout the world, to create the citizens of the coming Kingdom. It remains for the Jew to do what even the Church cannot do—to return to Zion and humbly acknowledge his own Messiah and take up His cross and suffer with Him to reveal His saving Kingdom to the nations of the world.

CHAPTER VII

WHERE THE NATURAL SCIENTIST IS RIGHT AND WHERE HE IS WRONG

THE natural scientist is right in examining and reporting the facts of the natural realm. His ability to do this is a fruit of Christianity, with its love for truth and its confidence in truth. His ability to solve the intricate problems of the mathematical laws of nature is proof of his creation in the image of the Supreme Intelligence that created and governs the universe.

He is wrong in assuming that all things as they are in the natural realm are right, that all the law of the natural realm is the law of its creation. He is wrong in assuming that the evolutionary process which he sees going on in organic nature and in human history is a constructive process. This process is destructive and can only end in death. Man, the central and supreme object of nature, capable of communion with God and of godlike reason and love, is clearly a demonized, perverted, distracted being, at war with himself, out of harmony with his Creator, and convicted of sin in the inescapable chastisements of death and war. Natural science is examining man, not as God created him, but in a fallen state, and the lower orders of nature in relation to this fallen man—brought into antagonism against him by his sin. The world as natural science sees it is not the world as God created it. It is diminished from the glory of its creation, subject to a law of evil that has intruded into it, a disorganized and perishing world, a place of torment, a pest-house, a shambles, where death and destruction always have the last word. (Gen. 3:17–19; 5:29; Rom. 8:20–22; II Pet. 3:5–7.)

The natural scientist is wrong in assuming that the facts of the natural realm are the only facts there are, and its law the only law. He can tell what the law of nature is under existing conditions, but he cannot tell what that law might be under other conditions. He is wrong in assuming that the laws of nature are absolute. The Power that ordained them alone can be absolute. He is wrong in giving exclusive, or even primary attention to the natural realm, and closing his mind to the evidences of the spiritual realm, and allowing his supreme spiritual faculties of faith, conscience, and pure reason to atrophy. He is wrong in refusing to consider the Creator and bowing himself down to stocks and stones and every ravenous and unclean beast. (Rom. 1:22, 23, 25.) A man must be something more than a natural scientist, if he is not to be less than a man. But even as a natural scientist, he must see nature in its relation to the spiritual realm, if he is ever to learn the real lesson of nature.

The natural scientist is wrong in attempting to construct an ultimate philosophy of the universe on the

the basis of a partial knowledge of the natural realm. His incompetence as a philosopher is shown by the many untenable assumptions on which he bases his theory. He is wrong in presuming to pass judgment on Revelation, whose truth is known only to faith and tested only by pure reason. He is utterly incompetent to judge the spiritual realm, whose facts he ignores. He cannot say whether there be a God, but if he has any idea of God, it cannot rise above the god of this world.

If natural science deprives us of our faith, there is nothing it can give us that will compensate for the loss, for faith is the distinctive characteristic of our being. If it takes from us Christ and the soul and immortality, there is nothing left worth our living or striving for. On leaving the priesthood, Renan wrote to his sister, "Since Christianity is not true, nothing interests me or seems worthy of my attention." (Life of Ernest Renan, Darmsteter.)

The natural philosopher is wrong in seeking to guide men's lives in the light of his partial knowledge. Even in the beginning, the natural realm could not supply a knowledge sufficient for man's life. Nature lay below man; it was subject to him, and he himself was subject to God alone: his life was in God. He fell in subjecting himself to nature, which now tyrannizes over him and shuts him out from the knowledge and life of God. Science is no guide to morals, because it does not know the Creator, nor the law of His creation; it shows us this darkened and disordered world and makes us hope in the evil power of its law by which we are forever destroyed. It cannot give us any higher wisdom than conformity to nature. But nature is fallen into discord, and this wisdom is doubly vain.

God is not mocked. His law is over all. His law brings life and peace to His good creation, but becomes a curse when it strikes the evil world, ordaining that evil shall bring forth evil and end in death. He reveals the evil law working in nature by the chastisement it entails, and offers men regeneration out of this evil law and restoration to the saving law of His good creation through faith in His Son, Whom He sent to bear the curse of the law in their stead and conquer it for them. The materialist is wrong in diverting men from the hope of this divine salvation to trust again in the evil law of nature, bringing them back again under the curse. Nature is not for us, but against us. Our attempt to overcome her evil with greater evil is always a losing fight. The destroyer is always stronger than we are. He always comes with a greater power of evil to slay us. It is the judgment of God that those who hope in him shall be destroyed by him. No one can prevail to overcome him but He Whom God sent in the higher power of the Spirit.

The natural scientist is wrong in condemning the dogmatism of Christianity. As a matter of fact, he has propounded, in the theory of evolution, a doctrine equally dogmatic. But because natural science is a partial knowledge, it dare not be dogmatic. A partial knowledge vanishes away! How many hypotheses of science have been discarded with advancing knowledge! But the assaults upon Christ's truth only reveal its immovable strength! Because Christianity is ultimate, absolute truth, it must be dogmatic. A partial knowledge turned into dogma will bind the mind. Absolute truth cannot bind the mind. It alone can make free. (Jno. 8:31, 32.)

But if the natural scientist admits that he is working in a limited sphere and is ignorant of what lies beyond, then let him not presume to draw general conclusions. That which lies beyond may be vastly more important than the sphere in which he is working, and may cast an entirely new light upon it.

The natural scientist is wrong in rejecting spiritual truth because it contradicts what he sees in nature. The truth of the natural realm is not only partial and relative, but *contrary* to the absolute truth of the spiritual realm. (Gal. 5:17.) The natural realm is under the dominion of an evil destructive power, who is the direct adversary of the Creator and His good creation. The world that hopes in him is destroyed by him. His reign is doomed to extinction. In the last analysis it is seen that his truth is a lie. There is no ultimate truth but absolute truth, and the knowledge of the evil world is not absolute truth. It is delusive, ephemeral. Only in absolute truth is there enduring substance.

The natural world is, to the man of faith, a realm of appearances, rather than of things as they are—of things that exist but for a time and are passing away. (Is. 34:4; I Jno. 2:17; II Pet. 3:10–13.) He is looking on eternal realities. (Is. 65:17; 66:22; II Cor. 4:18; Mt. 24:35; Rev. 21:1.) The *truth* of which Christ spoke is the ultimate, immutable reality of the universe; things as they were in the beginning, are now (to the eye of faith), and ever shall be, when through His redemption He has brought all things back to the order of the creation and God is again all in all. Christ is Himself the Alpha and Omega, the beginning and the end of this truth. All things were made through Him in the beginning, and all things are to be restored through Him in the end. (Acts 3:21.)

The schism between natural science and faith is rooted in the schism between the natural and the spiritual realms, which is fully set forth in the comprehensive view of Scripture. The Scriptures freely assert that the truth of God is a mystery to men, who are living in a world contrary to reason and to truth, and are blinded by this present evil world and the god of this world to the truth of God, the Creator, and need a revelation from Him of His truth. They set forth the revelation of this truth in the prophets, and supremely in Christ, Who is "the mystery of God," "in whom are all the treasures of wisdom and knowledge hidden." (Eph. 3:9; Col. 2:2, 3.)

The natural philosopher is supremely wrong and condemned in refusing to humble himself to learn of the Great Teacher, Who came out of the spiritual realm to make its truth and higher power visible in this world. God has humbled Himself, coming down to the plane where men can see Him and hear Him and handle Him and probe His heart with their sword, that He may reveal to them again the immortal life of the Spirit and regenerate them in that life. This is the supreme happening of human history, and the world is full of evidence that it is true. It must be true, because it presents itself to our consciences as the supreme good, and our pure reason tells us that *the supreme good is absolute truth.* But the natural philosopher will not believe it, because it contradicts his theory. In the vanity of his intellectual pride and self-confidence he denies the all-important things and debases his own soul. His own soul is worth more than the whole material universe, and there is no knowledge sufficient for his soul but the knowledge of God. (Jno. 17:3; Phil. 3:8.) His soul is submerged in his materialism, and Christ comes to resurrect it, to call it back into the sunlight of heaven! And he will not come to Christ that he may have life. The light that is in him is darkness, and yet in his blindness he presumes to guide others, who must fall together with him into the pit. By assuming that what he sees in nature is absolute truth, he has led men back to the wisdom of the world and the worship of the god of this world, that is, the devil. It is as true today as it was when Paul wrote that "the world by its wisdom knows not God." (I Cor. 1:21.)

Christ taught that God is a loving Heavenly Father and that all things are possible to Him. He claimed to be the Son of God and displayed the omnipotent power of divine love. His supernatural works were perfectly natural to Him. He went back to the law of the original creation for the norm, the law of the Heavenly Kingdom. (Mt. 19:8.) He came to restore the sanity, the spiritual life and peace, of the creation. He taught that men are deceived and oppressed by the destroyer in this present evil world, and are perishing in its judgments. He warned them of the consummation of wrath that is coming upon it. He called them to come out of the destructions of the world and believe on Him and receive in their hearts the new-old law of the Heavenly Kingdom. He told them not to fear or trust the destroyer: that he was their enemy, but that he could do nothing except what God permitted him to do; that his destructions were the judgments of God's law; that if they would trust in God and live by love, God would save them from the utmost that the destroyer could do to them: He would vindicate them with eternal life; He would give them the Kingdom of life and peace, which the destroyer could neither give nor take away. He promised them that they should be persecuted in the world, but that they should receive power to utter His truth and work His works and overcome the world; that the judgments of history should confirm His truth and the Holy Spirit convince the world of it; and that His Kingdom should finally come in triumph over the world. He gave them the light of the Spirit to see that all this is utterly reasonable. (Jno. 16:14.)

He appealed, not to nature, but to reason, and His truth cannot be refuted by reason. (Lk. 21:15.) Christianity is so reasonable that one cannot speak of it without reasoning. Every attempt to elucidate it is the stating of a reason. Theology, the systematic statement of this truth, is as exact a science as mathematics. The natural philosopher rejects theology because he is incapable of pure reason and has no taste for spiritual truth—because theology contradicts his material philosophy. The propositions of faith speak directly to the soul, with which natural science has no dealings. They are understood in the sincere heart. They are so simple and clear that they are self-evident to the right-thinking mind. The man who says in his heart, "There is no God," is a fool. (Ps. 14:1.) Yea, though men are ashamed of Thy truth, O Christ, I know that Thy truth shames the devil when we dare to speak it!

The natural mind cannot rise to universal principles. It cannot attain to ultimate, absolute truth. But God has revealed this truth to men, and every man is condemned in rejecting God's revelation, because he has, as a man, the distinctive human characteristic of capacity for faith. The lost soul is not utterly extinguished. If it were, the race would be blotted out. There would be no hope of its salvation. The lost soul is astray from God, subverted to an alien allegiance, submerged under the deluge of this world darkness.

Christ comes seeking the lost soul, and those that are His, those that do not willfully harden their hearts against Him, hear His voice and know Him and come to Him. (Lk. 19:10; Jno. 10:14; 18:37.) If the soul had not been created in the image of God, this would be impossible. An evolved animal will never be anything but an animal, but a fallen son of God can be restored! O natural scientist, you are perishing in your vain conceit and your hardness of heart and unbelief! Humble yourself to hear the voice of the Son of God! Be still, and let the depths of your own soul answer Him, and He will bring you forth anew in the knowledge and life of the Spirit!

CHAPTER VIII

WHAT IS EVOLUTION?

PURE reason does not deny any fact of the natural world; it does not say that there is no such thing as natural evolution. Pure reason denies that evolution can account for the creation, or that it can change the constitution of nature, or that it makes any real progress, or that it furnishes a guide for human conduct, or that it holds out any hope for the future: that there is any salvation, any life or peace, in it. It is the evolutionary philosophy, which is a materialistic solution of the problem of the universe, which pure reason objects to.

Natural science cannot go back to the creation; it goes back to the fall; and in its evolutionary philosophy it substitutes the fall for the creation and the destroyer for God. This is the clue to what evolution really is. Evolution is the devil's perversion of God's creation. It is the pseudo-creation of the destroyer. It is not the creative process of God, as the "creative evolutionist" would have us think, but the destructive process of Satan. It is not "the way God does things," but the way the devil does things. It is not the unfolding of God's creation, but the unfolding of the devil's perversion of God's creation. It is the world turned upside down, with the spirit dethroned and the flesh ruling—with faith and love cast out and lust and hate on the throne. It is the exact opposite of God's truth.

Man was seduced by a powerful and subtle spiritual enemy to subject his soul to his body, his reason to his senses, and in punishment he lost the Spirit of God and came under the control of the evil spirit he trusted. (Jno. 8:23.) He and the natural world that sustained him were brought together into a pit of disorganization, of corruption and violence. This is the work of the destroyer and the judgment of God. But man has lost the knowledge of God; he is lost to reason, under the deceit of the evil one, living for the pleasures he offers and hoping in his power. Evolution is the age-long struggle of man and of nature to recoup themselves from the fall, to climb up out of the pit of corruption, to live and reorganize themselves in the power of lust and force. It is forever frustrated and forever renewed. Man sacrifices his daughters and his sons to this power, but the reorganizations of the race in physical reproduction and war are not able to endure. The moving principle of evolution is evil; its hope is to checkmate evil with evil, to overcome evil with greater evil. It will conquer diseases with poisons, sins with the punishments of the law, wars with more wars. It is a hopeless muddle of evil, for it is always being turned to destruction by the evil in which it hopes. Yet the natural man never learns the lesson of evolution, because he is always under the deceit of the destroyer, inflamed by his passions and hoping in new revelations of his power.

Evolution is the ever deepening deceit of the destroyer. As God, in mercy, reveals Himself again to man, the devil becomes more and more subtle. God first reveals Himself as Lawgiver, and the destructions of nature as the judgments of His law. And the devil thereupon tells men that might makes right between men; that he who can bring the greatest force to bear against his fellows is the Son of God and the Saviour of his people. When this idea brings the nations into bondage to devastating world-rulers, and God further reveals Himself to man as Redeemer from the judgment of the law and the sin of the world, and Ruler of a Kingdom of liberty, life and peace, the devil sends men out with violence to bring this Heavenly Kingdom. No sooner does God make a revelation of His truth than the devil sets to work to counterfeit it. He imitates every work and word of Christ; he is always offering us a substitute—something just as good, but not so painful or so drastic as Christ's cross, as His absolute truth. The apparent progress of evolution is the devil's unfolding counterfeit of God's Kingdom, of Christ's redemption and absolute salvation in that Kingdom. But it cannot fulfill its promises. It always ends in the disorganization from which it sprang. Evolution is discredited as a pseudo-redemption, a pseudo-salvation, a pseudo-organization, founded on the power of destruction and bringing forth an ever-increasing judgment of destruction. The world will never be reorganized by the power of the destroyer. It will be reorganized only by the power of the Creator, Who is revealing Himself to man and restoring man to life and peace through the cross of His Son.

The progress of evolution is the teaching of the false prophet. Belief in it is the judgment of God upon those who will not believe on His Son nor accept His absolute salvation. (II Thess. 2:11, 12.) Evolution is the unfolding of what is present in fallen man and in the disorganized world of which he is the center. Man's nature is evil, and he progresses in evil. His progress is downward. Evolution is a continuous fall, in the face of continually increasing light. Its apparent progress is really a treadmill, in which life becomes more and more agonizing. The higher up time's hill we climb to fall, the lower we descend. The greater the institutions evolution builds up, the greater will be the ruin of their fall. The longer we resist the truth, the more deeply condemned we are, and the sorer must be our punishment. (Heb. 3:10, 11.) Evolution is a delusion, a mirage, an *ignus fatuus,* that draws the race on into the abomination of desolation in which it will destroy itself. Destruction is the moving principle, the Alpha and Omega, the beginning and the end of evolution.

Destruction, by its very nature, limits itself. It cannot go on forever. The destroyer is not equal to God. God sets a limit to his power. Each new stage of world-evolution ends in disaster and disillusionment.

The day will come when the deceit of the destroyer will be finally and fully revealed, when his resources will be exhausted, when his false kingdom will fall in ruins about him and will be seen for the desolation that it is. When he has brought the world to its extremity, men will know that they are being judged by God, and that there is no power to deliver them from destruction but the power of God. (Zeph. 3:8.)

The purgatorial process of evolution is necessary from the standpoint of God. God has only two ways of dealing with men—through the judgment of the law, and through the redemption of Christ's cross. God does not desire to punish men. He desires to save them. He sent Christ to redeem them from sin and from judgment. But until they will repent of their sin and believe on Christ and accept His salvation, God Himself cannot save them. The judgments of the law must go on. The condemnation of the world is that light has come into the world and men loved darkness rather than light, because their works were evil. (Jno. 3:19.)

The following diagram will serve to set before the eye the scope of world-evolution.

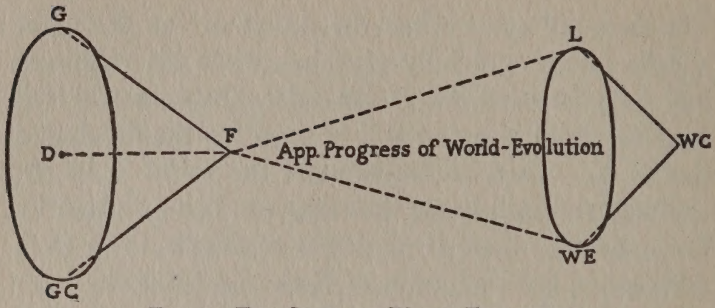

FIG. 4. THE SCOPE OF WORLD-EVOLUTION

The initial circle, *G GC*, represents God's good creation. The destroyer, *D*, entering the good creation, brought about the fall, represented by the sides of the cone, *G F*, *GCF*, ending in the point *F*, which marks the catastrophe of the fall. The pseudo-creation of the destroyer, the apparent progress of world-evolution, is represented by the inverted cone beginning at this point, *F L*, *FWE*. The natural man is looking down the darkened cavern of this inverted cone. He is shut out from the knowledge of God and of His good creation. To him the destroyer and the fall are the beginning of all things. The second circle, *L WE*, represents the limit set by God to world-evolution, and the final cone, *L WC*, *WE WC*, represents the final desolation of the world in the world catastrophe, *WC*, which is the end of world-evolution.

It will be seen that the circle *L WE* is smaller than the initial circle, *G GC;* world evolution can never attain to the original creation.

CHAPTER IX

WHAT IS CHRISTIANITY?

EVOLUTION is from beneath; Christianity is from above. Evolution is of this world; Christianity is not of this world.

Christianity is a complete spiritual revolution. It takes the perverted world and turns it back again to the order of the original creation. From the view-point of the creation, it is a redemption, a restoration. From the view-point of the natural realm, it is a new creation, a higher law. The first creation was wrecked and ruined by sin. God, in Christ, is re-creating this wrecked and ruined world, restoring it to its original glory.

What nature could not do with the perpetual sacrifice of animals for food, or the age-long travail of woman for the individual reproduction of the race, or the unending travail of the soldier for its political reconstruction, the divine Christ does through His offering of Himself to and for the fallen world. He furnishes a sufficient atonement to redeem the fallen race from judgment, and a sufficient power to lead men to the spiritual revolution of repentance and faith in Himself. The issue of this faith is the new birth of spiritual life in man. Man born again in this spiritual life is restored to the knowledge of God, to communion with God through the Spirit, and to the absolute law of love that ruled all things at the beginning. This law is grounded in the individual heart; it is the salvation of the individual soul; and it is the binding power that organizes saved men, under Christ's headship, in an indissoluble union, an indestructible Kingdom. It is the attractive power that must finally draw all men unto Christ and into the salvation of His Kingdom, for it knows no limits of race or language or cast; it does not hate even sinners or enemies, but pities them and seeks to save them. Its care is for all the world and every creature.

Man has the capacity for receiving the spiritual revolution of divine life, but he has not the power to work this revolution in himself. It must be given him from above. Christ came to implant the seed of divine life in man, to work in him the spiritual revolution of the divine life, to bring him forth anew in the glory and power of that life. Man is barren and abortive without this divine implantation—nay, he is seduced and subverted by the destroyer to bring forth his own destruction. He never realizes his true self at all, the being God intended him to be, unless he is born again of the Spirit through faith in God's Son.

Yet the world resents and resists the divine Lover of its soul. It is possessed by an evil spirit, a fleshly will, that must be surrendered and cast out before His Spirit can come in. His Spirit cuts squarely against the fleshly will. Men have to be humbled and broken, to suffer a kind of death in the flesh, in order to receive the life of His Spirit. (Gal. 5:24.) And they will not surrender their miserable, perishing bodies to receive that immortal life. Christ brings men into conflict with the world. They see the whole world arrayed against them. His Kingdom is a warfare with the whole course of natural evolution. Nations have to lay down their arms to enter His Kingdom. And they cannot believe that the divine Deliverer is greater than the destroyer; that if they would surrender their arms to Him, He would give them an indestructible Kingdom.

But all the time the world is going to ruin in its sin and its spiritual blindness. And all the time Christ's Kingdom is coming as a new creation, a new birth of spiritual life, a higher Power, in the crumbling shell of the world. It is reorganizing the world from the new center of His cross. The Lord of Life has fallen as a seed in the good soil of believing hearts and is bringing forth much fruit. The law of the Spirit of life that He gives them makes them free from the law of sin and death that is in the world. It lifts them above the lust, greed, anxiety, hate and force of the world, and gives them love, joy, peace, self-control, spiritual understanding, eternal life. (Gal. 5:22, 23.) It is a principle of perfection. It is infinite in its potency. The Kingdom of Heaven is working as a secret leaven in the hearts of untold millions, not only of believers, but even of those who deny and resist its truth. As the world goes to its doom, Christ rises to His triumph. God gives Him a Name above every name and a Power above every power of this world. The Holy Spirit, the Spirit of love and reason, bears witness to His truth. The judgments of history confirm it. When the destroyer has done his utmost and all his lies are revealed and the judgments of God are made up, that old liar and murderer will be cast out. He was potentially cast out by the cross, and he will be utterly cast out by the judgments of Christ's Kingdom, and Christ will stand alone, supreme, and every tongue will confess that He is the only Saviour and rightful King of this world.

It is not humanly possible to imagine what the power of Christ will be when He sits upon the throne of His glory. But we know that His power is light and life and peace. We know that the order of the original creation will be restored; that men will be brought back into right relations with God through Him, and the natural world will be brought back into right relations with men. "The whole creation groaneth and travaileth in pain together," "waiting for the revealing of the sons of God." (Rom. 8:19–22.) When man is again subject to God, nature will again be subject to man. The destructions of nature will cease. The power Christ demonstrated in His miracles will be the common law of His Kingdom. And men shall live and reign with Him in that power.

The finished work which Christ will render back to the Father will, in some respects, surpass the original creation. Man will not be more perfect than he was in his innocence, but he will have gained a depth and richness of understanding in God's truth and appreciation of God's infinite wisdom, righteousness, power and love from the experiences through which he has gone. It is not that he will have been made wise, as Satan promised, by the knowledge of evil, but that he will have learned the utter destructiveness of evil, and the absolute, redeeming love of God. He will be bound to God, not only as His Creator, but as His Saviour. He must know that his life is in God. It would seem impossible for him to fall away again.

We have one hint that human life will pass to a different plane. Christ says that "in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." (Mt. 22:30.) It appears that marriage is an institution for the purposes of this world. It must be that God, foreseeing the fall of man, gave him the institution of marriage that the race might be continued until it could be restored. When the race has been perfected, there will be no further need for it to be reproduced. This is not saying that marriage is evil. God created a man and a woman and gave them to each other in marriage in the beginning. Through them He purposed to bring forth the race. Christ set the seal of His approval on marriage, as so ordained. When entered on in the fear and love of God, it is one of our most precious and sacred experiences. Nevertheless, it is one of the things that will pass away with the passing of this world. And we know that God never takes anything from us, except that He may give us something better. We cannot now conceive what it will be to stand in His presence and be the bride of the Lamb!

The following figures present to the eye the scope of Christ's Kingdom.

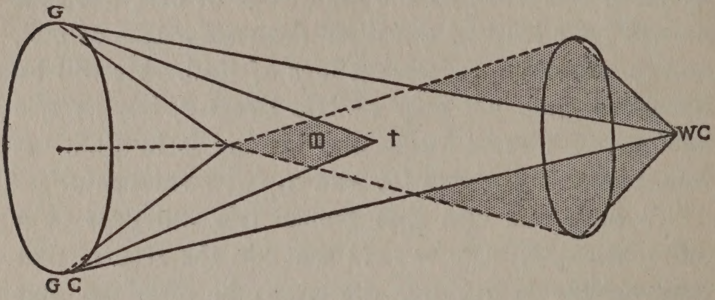

FIG. 5. CHRIST'S RESTORATION

The foundation of this figure will be recognized as identical with Figure 4, which represented the scope of world-evolution.

Added to Figure 4 are the following: (◫) which represents the half light of the law; (†), which marks the beginning of Christ's spiritual revolution, indicated by the lines running from the cross to *G* and *GC*. This revolution will continue up to the time of the world catastrophe (*WC*), when Christ's triumph will appear. The natural man is hoping in world-evolution and is faced toward *WC*. The spiritual man has turned about and is hoping in Christ's Restoration.

World-evolution will fail, but Christ's Kingdom will restore the glory of the original creation.

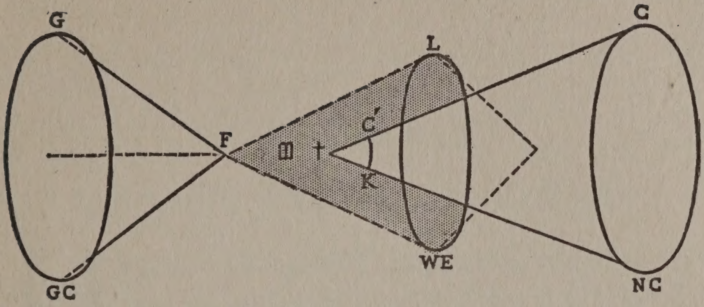

FIG. 6. CHRIST'S NEW CREATION

This figure is meant to illustrate how Christ's Kingdom is coming as a new creation in the perishing world. Again we have Figure 4 as a foundation, with the tables of the law and the cross added. Springing from the cross, we have the cone (†) *C*, (†) *NC*, Christ's new creation. The world, *F L*, *F WE*, is a crumbling shell, going to ruin; Christ's Kingdom is a new birth of spiritual life, reorganizing the world from a new center. At the arc *C′K*, it may seem comparatively small, but it has within it the potency to expand to the measure of the original creation, *G GC*. (Mt. 13:31, 32.)

CHAPTER X

BERGSON'S "CREATIVE EVOLUTION"

HENRI BERGSON sought to surpass the bounds of intellect and achieve a philosophy of intuition. In his "Creative Evolution," he rejected both the mechanistic system of the Darwinian philosophers and the finalism which presents the world as the end of design. In both these systems "all is given" from the start. The first reduces life to the forms of inert matter, and fails to account for its spontaneity. Everything is predictable from the beginning to the end. The second is merely an inversion of the first. It presents a world completed at the beginning—a static world. Its God "is nothing, since He does nothing, an ineffectual God who simply sums up in Himself all the given."

Accepting the doctrine of transformism, he attempts to give it a spiritual interpretation. Not the forces of matter, regulated by mathematical laws, but life, conscious, free, expanding life, is the source of all things. This life is continuous creative growth. Its action is unpredictable, because it has the power of choice. It is forever producing something new. "The universe is not made, but is being made continually." It is in process of "becoming."

Bergson conceives of "a center from which worlds shoot out like rockets in a fireworks display." He does "not present this center as a *thing*, but as a continuity of shooting out. God, thus defined, has nothing of the already made; He is unceasing life, action, freedom." "Life is movement; materiality is the inverse movement." The living worlds fall back in space as cinders fall from the rocket. Yet the impulse of life somehow remains in the material world and seeks to organize its matter in living forms. These individual forms are overcome by matter, in turn, and life persists only by their passing on their living impulse to new individuals. So life is continually making itself, and the inverse movement of matter is unmaking it.

Matter extends in space, life in *time*. By time is not meant such a succession as can be observed in mechanical events, like the emptying of an hour-glass, or the motions of the planets. These may be repeated over and over again; there is no real advance. Real time accomplishes something. "Life progresses and endures in time." It preserves the past and adds something to it; it can never be put back into the old molds. "Real duration is that in which each form flows out of previous forms, while adding to them something new." "If that which is being unmade endures, it can only be because it is inseparably bound up with that which is making itself."

The spontaneity of life is manifested by a continual creation of new forms. "Evolution takes directions, but does not aim at ends." It flows on forever, unlimited by any plan. "It is inventive, even in its adaptations." But it is not perfectly free. Variation is caused by differences inherent in the germ borne by the individual, and not by its experiences or behavior. "Life is like a current passing from germ to germ, through the medium of a developed organism. . . . The essential thing is the continuous progress indefinitely pursued, an invisible progress, on which each individual organism rides during the short interval of time given it to live." Maternal love "may deliver us life's secret. . . . It allows us a glimpse of the fact that the living being is above all a thoroughfare, and that the essence of life is in the movement by which life is transmitted." Its essential action is the creation of new species. After a long time, there is a tendency in species to change. Sometimes sudden leaps are made into new forms, as by De Vrie's evening primroses, and in the creation of man.

"Life as a whole is . . . an unceasing transformation." "If we could view the evolution of life in its entirety, the spontaneity of its movement and the unforeseeability of its procedure would thrust themselves on our attention." It is because we see this movement piecemeal and do not observe its slight changes that we think of it as subject to genera, as inert matter is subject to mathematical laws. "Innumerable living beings, almost alike, have to repeat each other in space and in time for the novelty they are working out to grow and mature."

Rudimentary living forms which unite the tendencies of the vegetable and the animal kingdoms are taken as the starting point of organic evolution. From thence it has divided into these diverse and complementary lines of descent, tending to become stationary and unconscious in the plant, and mobile and conscious in the animal. Animal evolution has followed two main lines of development, that of the arthropods (insects), culminating in the hymenoptera (ants and bees), and that of the vertebrates, culminating in man. Instinct, which is associated with the use of organized tools, has been perfected in the hymenoptera, and intellect, which manufactures its tools from inert matter, has been perfected in man. The vegetative, instinctive, and rational life are not three successive stages in the evolution of life, but three divergent directions into which it has split up. They are complementary, and each retains some fringe of the tendencies of the other two.

Because his activity is directed toward inert matter, man has come to think in terms of matter. His pure reason corresponds to its mathematical laws; hence his mechanical and static systems of thought. We must transcend pure intelligence in order to understand life. "The vital order is the willed order," in opposition to the automatic order of matter. "The intellect is characterized by a natural inability to comprehend life. Instinct, on the contrary, is molded on the very form of life. . . . If the consciousness that slumbers in it should awake . . . it would give up to us the most intimate secrets of life." Men have preserved, in some measure, a purified form of instinct in intuition. It is this that enables the artist to enter into the understanding of life and interpret it from within. Science gives us a view of reality in the inorganic realm, but we need a philosophy of intuition to attain to a knowledge of the real in the vital realm. We need to recapture what has been left behind in the breaking up of the evolutionary stream. "When we put back our being into our will, and our will itself into the impulsion it prolongs, we understand, we feel, that reality is a perpetual growth, a creation pursued without end."

Life "cannot create absolutely, because it is confronted with matter, that is to say, with the movement that is the inverse of its own." But it seizes upon this matter and strives to introduce into it the largest possible amount of consciousness and freedom. "The vital impulse is finite, and it has been given once for all. It cannot overcome all obstacles." "It is always seeking to transcend itself and remaining inadequate to the work it would produce." "The movement it starts is sometimes turned aside, sometimes divided, always opposed." There are blind alleys and reversions. Progress is accomplished only along two or three great lines of development. Life "manifests a search for individuality," but never fully realizes it, since a portion of the individual must be passed on to continue the stream of becoming. Each species cares only for itself. "Hence a discord, striking and terrible, but for which the original principle of life must not be held responsible."

Life is psychological. Consciousness, or supra-consciousness is at the origin of life. "Consciousness does not spring from the brain; but brain and consciousness correspond because equally they measure . . . the quantity of *choice* that the living being has at its disposal." Man can learn any sort of exercise, construct any sort of object, but in the highest of the lower animals, the power of combining new movements is strictly limited. And "from the limited to the unlimited there is all the distance between the closed and the open. It is not a difference of degree, but of kind." In man alone consciousness sets itself free. "The whole history of life, until man, has been that of the effort of consciousness to raise matter, and of the more or less complete overwhelming of consciousness by matter which has fallen back on it." "It is as if a vague and formless being, whom we may call, as we will, man, or super-man, had sought to realize himself, and had succeeded only by abandoning a part of himself on the way. . . . At one single point the obstacle has been forced, the impulsion has passed freely. It is this freedom that the human form registers."

A complete and perfect humanity would be one in which both intuition and intellect would attain full development. In humanity as it is, intuition has been almost completely sacrificed to intellect. "It seems that to conquer matter, and to reconquer its own self, consciousness has had to exhaust the best part of its power. . . . Intuition is there, however, but vague, and above all, discontinuous. It is a lamp almost extinguished, which only glimmers now and then, for a few moments at most. But it glimmers wherever a vital interest is at stake."

"Intuition is mind itself, and, in a certain sense, life itself: the intellect has been cut out of it by a process resembling that which has generated matter. Thus is revealed the unity of the spiritual life."

The philosophy of intuition must get within the evolutionary movement and follow it to its present results. It must

> "see the life of the body just where it really is, on the road to the life of the spirit. But it will then no longer have to do with definite living beings. Life as a whole, from the initial impulsion that thrust it into the world, will appear as a wave which rises, and which is opposed by the descending movement of matter. The matter that it bears along with it, and in the interstices of which it inserts itself, alone can divide it into distinct individualities. . . . All organized beings, from the humblest to the highest, from the first origins of life to the time in which we are, and in all places as in all times, do but evidence a single impulsion, the inverse of the movement of matter, and in itself indivisible. All the living hold together, and all yield to the same tremendous push. The animal takes its stand on the plant, man bestrides animality, and the whole of humanity, in space and in time, is one immense army galloping beside and before and behind each of us in an overwhelming charge able to beat down every resistance and clear the most formidable obstacles, perhaps even death."

Let us see how far faith can go with this philosophy. Bergson feels the insufficiency of a materialistic, mechanistic explanation of the universe. He sees that conscious, creative Life is the source of all things. He sees a great cleavage between the inorganic and the organic realms, a great gap between the animals and man. He sees that the several species of living creatures are *new creations.* So far he is in accord with Revelation.

He thinks that matter is the inverse movement to that of life. Life on this planet has to struggle with matter, seeking to re-animate it and being overcome by it through unending generations. This corresponds somewhat to the Scriptural doctrine of a fallen world, but there is no attempt here, as in Scripture, to give a moral account of the fall. There, man was created free and master in a harmonious world, and brought himself and the world of which he was the center and end into bondage to a law of evil and death through his sin. Here, the creative rocket of supra-conscious life that formed the world fell back into cinders of itself, before any of its creatures came into being. Now manifestly, this could be known only by Revelation, and can be tested only by pure reason. It shows us the original Creative Power "unmaking itself" by the inverse movement of matter, and this is to deny that the Creative Power is absolute. It shows intelligent creatures forced to wrestle with matter and being overcome by it through unending generations without any fault of their own. But this is to say that the original Creative Power is not righteous. And we saw in applying the test of pure reason to Scripture that the Creative Power is absolute in its very Being and absolutely righteous.

He thinks that science has failed to penetrate to the inmost secret of things because, in his necessary preoccupation with inert matter, man's mind has been formed on its laws and he has lost the power of intuition—the power of understanding life itself. This intuition was largely left behind in the form of instinct, when the stream of animal evolution split up into the main branches of the arthropods and the vertebrates.

But man has not had to deal more with inert matter than with living beings. He is dependent for his life upon vegetation, or upon other animal life which feeds on vegetation, and his first necessary occupation is with the hunting of game and the raising of crops, flocks, and herds. He has done his work not only with the help of manufactured tools, but with the help of animals and of human servants. He is bound up in one bundle of life with his family—his parents, his brothers and sisters, his wife and children. He is bound to his own tribe or nation by ties of blood, race, or social organization. He is constantly present to his own consciousness. He has had abundant opportunity to observe life, both within himself and without; he has been in constant, vital contact with life in its broadest earthly aspect; and living beings have always been his chief interest. If the categories of his mind have been formed by his contacts, then the genera which he predicates of life are as valid as the laws which he predicates of inert matter.

Moreover man is not lacking in instinctive activity. All his involuntary physical functions are controlled instinctively by his unconscious mind. His hand is a marvellous organized instrument, without which his manufacture of tools would be impossible. His feet and limbs are organized instruments. All the elaborate play of muscles by which he balances himself, walks, runs, and performs all the graceful movements of his supple body, is instinctive. His sense organs are organized instruments, which he uses instinctively. He shares with the animals the instincts of hunger, thirst, sexual desire and war, and the organized instruments that are associated with them. He has a special, complicated organized instrument, or set of instruments, in the organs of speech, which he uses instinctively. It is true that some of the lower animals have marvellous special instincts in connection with some special organized instruments, but these can turn only in one, or a very few, directions. In order to perform an unlimited number of acts instinctively, an organism would require an almost unlimited number of organized instruments. Man is not lacking in instinct. He has all the organized tools he needs, because his conscious intelligence, which turns in every direction, enables him to manufacture the additional tools he requires for every possible purpose.

Again, instinct and intuition are not the same thing. Instinct belongs to the body; it acts through organized tools. Intuition belongs to the spirit; it is the act of man alone—of his deepest inner knowledge and impulse. The most that can be said of their relation is that instinct is that power of the body which corresponds to the intuition of the spirit, or *vice versa.* Man has not left instinct behind in an ascent from the brutes. He is abundantly supplied with instinct. His animal urges are always in excess of what he requires, and they are the very thing that most hinders and thwarts the development of his intuition. It is true, as Bergson says, that intuition is the best part of the power of consciousness. It is the very fusion of understanding with the life of the spirit. And it is true, as he says, that in man it is almost extinguished. But this is not because "consciousness has exhausted the best part of its power" in its struggle with matter. Intuition has not been left behind in the process of evolution. *None of the animals have it. It is the gift of man alone. It is the greatest of his gifts, and it is almost extinguished. What really happened was that man's spiritual nature was submerged in the fall, and his animal nature got the ascendency, as the Scriptures say.* This is the only reasonable explanation of the facts in the case.

Bergson sees a sad lack in man. He thinks man's intuition ought to have full development. But he has no moral explanation for the existing state of things. The stream of life had to split up in order to realize its various capacities in the struggle with matter, and the best power of consciousness was dissipated on the way to man. We are in the dark spiritually, but no one is to blame. And there is no reasonable hope of amendment. The Scriptures give a moral account of man's fall in his willful disobedience and the just penalties that came upon him in consequence, and they supply his failing powers with a Revelation of spiritual truth and the inner gift of the divine Spirit to enable him to apprehend it.

Bergson knows only the pure reason of Geometry. But pure reason is reason in itself, as distinguished from the reason that is directly based on the testimony of the senses. It turns in every direction and examines every system of thought. It is based on primary intuitions of necessity and universality. In the spiritual realm it also deals with the ultimate and the absolute. The Scriptures are full of it. It is an inseparable element of faith. We apprehend it because we are human beings, created in the image of God. It is unanswerable, and the sincere mind cannot reject it. Take, for example, Christ's question, "Of how much greater value is a man than a sheep?" His opponents did not dare to say that a man is of less value than a sheep. They were silenced because everyone present *knew* that a man is of more value than a sheep.

It is true that in his fallen state man does not naturally apprehend spiritual truth. It must be revealed to him, and his mind must be quickened by the Spirit of God in order for him to apprehend it. But if he had not been created with the capacity, the intuition, the categories—whatever you choose to call the faculties of mind—for apprehending this truth, he would not now be able to do so. The Spirit of God Himself could not make an elephant or a gorilla understand the truth of Revelation.

Spiritual intuition is buried at the greatest depth within us. It is down below the subconscious, that is said to swarm with our animal instincts. It is in a sub-subconscious sleep, and nothing but an earthquake of divine power can rouse it.

Bergson attempts to combine the spiritual idea of creation with the material idea of evolution. He strings his new creations out in an endless succession of transformations. All life is conscious, free, creative. Through long periods of preparation and through sudden leaps, it produces new forms. The forms themselves are not important. They merely ride on the stream of life, which passes on from form to form and endures and forever creates new forms. It is the act of passing on from one new creation to another that is the very essence of life. But this act of passing on, whether from individual to individual or from species to species, is nothing more than physical reproduction. At the center of this philosophy is the ancient heathen apotheosis of the reproductive power. It is attributing to the finite, reproductive power the works of the absolute Creative Power. It makes us our own Creator and the Creator of some superman. It is the nullification of reason. Pure reason teaches us of our Heavenly Father, "It is He that hath made us, and not we ourselves." (Ps. 100:3.)

Like Darwinism, this philosophy takes away the value of the individual. He has no incentive to perfect himself, for he exists only to pass on the stream of life. There is nothing for him but to give himself up to lust. And lust is a destructive principle. It exhausts the individual and issues in the struggle for existence. Men will be improved just in proportion as they are enabled to master the reproductive impulse. And it is only Christ who gives them any help here. He alone cares for the soul of the individual, or has any power to save it. How much nobler that individuals should be perfected in love for Him and for one another than that they should exhaust and destroy themselves in unlimited reproduction and war!

This philosophy takes no account of the sufferings of individuals and is unable to give any moral justification for them, as is done in Scripture. It represents life as free, unlimited by law. And this is not a moral idea for man. *Creatures are subject to law.* This is an induction from all nature, and it is also an axiom of pure reason. Man is not his own Creator; he is the creature of God. He is free only in obedience to God's law. It is clear from all his history that he is suffering the punishments of broken law. But he could not have broken law, if he had not been created free to choose. It was not intended that man should be regulated by external law, but that he should act freely, from within, in obedience to God's law. He made a wrong choice, and now he must bear the painful correction of an external law, until that law is written again in his heart. It is part of his punishment that he lost a great measure of his freedom. He is in bondage to the evil which he chose. Christ came to deliver him out of this bondage by writing the law again in his heart. And if Christ makes him free, he shall be free indeed.

The supreme god of this system is "a continuity of shooting out" rockets of supra-consciousness. He is not to be thought of as a *thing*, by which, perhaps, is meant that he is not personal. Certainly he manifests no characteristic of personality. He shoots out worlds in a sort of perpetual radioactivity and that is the end of it. He manifests no interest in the worlds he has created, never visits them nor communicates with them further. They are left to shift for themselves as best they may. There is an absolute break between him and the universe he creates.

This god is unthinkable. There is no such thing as impersonal consciousness. Consciousness inheres in personality and has no existence apart from personality. Creation is an act of Absolute Power, but the power of this god is not absolute; it does not extend throughout the universe. The creative rocket falls back of itself in the inverse movement of matter. Creation is an act of Absolute Love, but this god manifests no care for his creatures. It is nothing to him that human beings have to struggle with matter and be overwhelmed by it in countless multitudes on the surface of this earth. Creation is an act of Absolute Intelligence, but there is nothing to show that this god was able to foresee the consequences of his acts. Creation is an act of Absolute Righteousness, but there is no moral justification for the consequences of the acts of this god. Since he does not communicate with us, he could not be known, even by Revelation. He is nothing but the figment of the philosopher's imagination. And he is wholly inadequate. Who will choose this limited, cold, unknowable god in place of the Heavenly Father of Revelation—almighty, all-wise, all-loving—Whom we can know and love, Who follows us, instructs us, chastens us, redeems us, perfects us, and brings us home to Himself at last?

The real god of this world is the vital impetus which somehow survived the fall of the world into the material state. This is admittedly "finite, and it has been given once for all." It will have no reënforcement, no fresh supply, from the god at the center of the universe. And it has to struggle with dead matter, striving to lift it again into consciousness and freedom. This life is free and creative, but manifestly not absolutely so. It can accomplish its new creations only by slow and painful degrees. It is forced to divide, in order to realize its various capacities. It goes down blind alleys and suffers reversions, but along two or three great lines of development it finds the way out. In man, consciousness sets itself free and perfects intellect, but only at the cost of losing the best part of itself—intuition. This was left behind in the narrowed form of instinct in the hymenoptera. This evolution cannot be called a success. It splits up the stream of life and its highest creature has left the best behind. Though it goes on forever, there is no possibility of perfection anywhere.

Yet we are asked to believe that "the life of the body is on the road to the life of the spirit!" This life of the spirit is to be realized through the reintegration of the whole of life. Barriers of individual and specific life are to be swept away, and only the whole wave of life, or army of life, is to remain, and this great army, which "all holds together and all yields to the same tremendous push," is to beat down every obstacle to progress, "perhaps even death." This is nothing but words without meaning. The philosopher is lost in the fog of his own confusion. The idea of a wave of life is like the idea of the race—there is no such thing apart from individuals. The wave of life is made up of individuals. There is no solidarity in the whole wave, or army of life. Bergson admits that species care only for themselves. Streams that have divided and gone divergent ways cannot be reunited. How is human consciousness to be reintegrated with that of the ant or the bee, so as to recapture the intuition it has lost? The god of this system is physical reproduction, and it would seem that his only hope of reintegrating divergent forms of life would be through hybridism. But this is impossible. The bee is bound up in its own consciousness, man in his own consciousness, and there is no way of breaking down the barrier between them. Besides, if that were possible, we should not gain intuition, but only instinct, after all, of which we already have an abundant supply. The bald fact is that the army of life does not hang together, and it does not yield to the same tremendous push. According to this philosophy, there is no pressure at the lower end of the evolutionary stream. It advances by growing and creating itself at the top. There is no connection with the original creative power. Finally, there is no consciousness in the stream of life, which resides in the germ cells. Life rises to consciousness only in the individual. Individuals do not evist to pass on the stream of life; the stream of life exists to produce individuals. The individual is the end and glory of creation. There is no such thing as consciousness apart from individuals, and if we do away with individuality, we do away with consciousness. So the whole idea of attaining to the life of the spirit through the reintegration of all forms of life is an absurdity.

The life of the spirit is possible only by perfecting individuals, by saving their souls. The overcoming of death can mean nothing but that individuals become immortal. But then, according to Bergson, they would cease to reproduce, and evolution would come to an end. Immortality is impossible under this system, for it rests, not on the value of the individual, but on the value of the reproductive act. Evolution goes on forever, and the individual is forever sacrificed to it. It never perfects an individual, and it can never give him immortality. Will anyone exchange the reasonable assurance of faith for such an incredible "perhaps"?

But this evolution cannot go on forever. It is finite and divides and exhausts the best part of its power. And there is no replenishment for it. The time must come when its endurance will fail. The *time* that Bergson conceived, the time marked by natural creative progress, has no existence, because there is no such progress. It is a hybrid idea, a confusion of time and eternity, a monstrosity of his own distorted imagination.

Pure reason asserts that there are dependable regulative principles in nature. It denies that matter can be transformed into life, or that one species can be transformed into another. Bergson says that this reduces the world to a static condition; that its God "is nothing, because He does nothing."

But he is limiting the action of God to the natural realm. Even here, Scripture asserts that God is sustaining the infinitely varied forms of nature in their constant flux. But this is only the setting for the soul of man, for whom the whole world exists. God is dealing with man, and with all nature as related to man. This man and his world are not static. They are *fallen*. They are still *falling*, going to ruin. Death is on every hand. A general catastrophe of destruction is impending. In this situation God does many things. The death and destruction themselves are His judgments. He sends prophets and priests to teach men the meaning of His law. He works miracles to make them understand His own supreme power. He sends His Son from Heaven to reveal to them fully the love of His heart and redeem them from sin and from judgment. He promises them an indestructible Kingdom of righteousness and peace. The reproductive power is not at the center of this system. It is only an arrangement for continuing the human race and all the accompanying forms of life, while God works out His redemption of His children. The time will come when the existing order will have served its purpose and will pass away.

It is because Bergson is still only a natural scientist and ignores the spiritual history of man and the supreme Person of human history, that he thinks the God Who designed the world does nothing. He has his face in the dust. If he would lift up his head and look, he might see a real transformation, a spiritual revolution, going on in this fallen world in the hearts and lives of redeemed men, lifting them into the life of the spirit. He might find the true creative power in Christ's saving love.

Which of all the works of the God of Revelation can the god of Bergson do? Not one. He cannot create any good thing. He cannot chasten, nor instruct, nor redeem, nor give eternal life, nor build a Heavenly Kingdom. There is no comparison between the vitality and wisdom of Revelation and the spiritual destitution of this philosophy.

Bergson attempted to synthesize some elements of the evolutionary system with some elements of the spiritual system of thought. But this is impossible, for these two systems are mutually contradictory. The supposed evolution of life through physical reproduction is still a natural, and not a spiritual idea. Nature cares nothing for our perfection or preservation. She cares only that we shall reproduce the race. When we have done that, she casts us aside. And in the end she will cast the race aside. There is no hope of life through this system.

The very genesis of the evolutionary idea is confusion. And the attempt to combine this idea with that of creation is confusion worse confounded. It is a double portion of the deceit that would rival the wisdom of God. It shows the utter insufficiency of the natural mind to apprehend spiritual truth. Bergson's system degrades both God and man. It is heartless, immoral, and unreasonable. It furnishes no sufficient ground for its promises. It abounds in contradictions. It is unthinkable. Therefore it is supposed to be profound, and is highly valued in an unthinking age.

CHAPTER XI

THE CHURCH AND THE EVOLUTIONARY PHILOSOPHY

THE Church of the living God is the pillar and ground of the truth. (I Tim. 3:15; Jno. 17:25.) Through the inner illumination of the Spirit, she has the ultimate, absolute truth which the world cannot know. (Jno. 14:17; I Jno. 2:20; I Cor. 2:12; 4:1.) She understands the beginning and foresees the end of things. Her Lord is the One through Whom all things were made, and through Whom all things are at last to be restored to the order of the creation. The power of her Lord is the ultimate, absolute power of the creation, and through faith in Him she shares His creative power. (Jno. 1:3; 14:12.)

What has the Church of Christ to do with the vain philosophy of the destructive world? Alas, she has had very much to do with it in these degenerate times. The destructive heresy of Modernism is working like a subtle poison throughout her system, nullifying her faith and reducing her to a mere human machine. Modernism accepts the evolutionary philosophy. Its God is resident in nature. "Evolution is the way God does things." It denies any evil spiritual power. It denies or deprecates the supernatural, reading it out of the Scriptures or apologizing for it. It claims to follow Christ at the same time that it reduces Him to a mere man and denies His atoning sacrifice of Himself, teaching men to hope in their own good works for salvation. It is dubious or skeptical about the resurrection of the Lord and often about the personal immortality of His people. It denies the world-catastrophe which Christ foretold, and His coming and Kingdom as the hope of the regeneration of the world. It deprecates theology, which is simply the orderly statement of spiritual truth. It says that the great doctrines of the Christian faith once served good purposes, but have lost their power over modern minds, and that the Church must adapt herself to modern thinking, if she is to survive.

Modernism is not Christianity. It is not founded on the Scriptures. It is the subversion of Christianity by the modern materialistic philosophy. (Mk. 7:6, 7.) The Scriptures have one philosophy; the world has another. These two are mutually contradictory and irreconcilable. Any attempt to reconcile them is confusion and the denial of Christianity. (Heb. 3:12–14.)

There are, of course, many brands and degrees of Modernism. Some individuals accept part of the above statements and reject others. At one extreme the Bible is reduced to myth and folk-lore, and it is questioned whether Christ ever existed. At the other, men profess to be evangelical, to be merely restating the abiding truths of Scripture in the light of modern knowledge and the categories of modern thought. It is impossible in so brief a discussion as the present chapter to go into all these phases of the subject. I believe the above is a fair statement of the general trend of Modernism. Let us look at it.

If "evolution is the way God does things," then God is not the God and Father of our Lord Jesus Christ. He is not the almighty, all-wise, holy God of love and peace, but a finite, bloody, beastly god, struggling blindly with forces beyond his control. He is evil and his work is evil. He is the author of confusion and death. Shailer Mathews, in "The Gospel and the Modern Man," says that God is "immanent in this process" of evolution. Through it He is preparing for the emergence of human personality, which is to find its deliverance in Christ, "the one whom God . . . empowered by His own resident Spirit to be a Saviour." But calling the evil of the natural world a process does not make it good, and it does not make the fruit of that process good, and it does not make the employment of that process consistent with the love of God revealed in Christ. Is the God of love reduced to the lust and strife of the natural world for the creation of a being in His own image, to share His Spirit of love? But this being does not emerge in the image of God, since he needs to be saved. We can only conclude that God creates sinners and then sends Christ to save them. If so, God is at war with Himself. He is not moral, or He is not almighty. Certainly He is not love. He is the murderer of both men and Christ. In this impasse many Modernists confess that they do not believe in the almighty power of God. His creation is imperfect, therefore He cannot be almighty. But if God is not almighty, He is not God, for omnipotence is a necessary attribute of God. *Creation is an act of Absolute Power.*

Modernism thinks itself to have scored a great triumph in abolishing the devil. But in so doing it has been compelled to attribute his evil works to God. Dr. Mathews, having done away with Satan, and attributed his works to God, has two distinct and contradictory Gods—the god of natural evolution and the God of Christ—the destroyer and the Saviour. The evolutionary philosophy is always identifying the discreet and making evil the source of good. It is one of the great gains of the New Testament that Christ unmasked the devil. He declared that the works of destruction were the works of the devil, though they were also the judgments of God's law. (Lk. 13:16; Comp. Acts 10:38; Jno. 19:11.) This is the only moral explanation for the presence of evil in a world created by a holy and almighty God. As pointed out in a former chapter, this distinction was not clearly drawn in the Old Testament, which thought of God primarily as Lawgiver and Judge, and attributed both good and evil to Him in that capacity. Satan is scarcely mentioned in the Old Testament after the story of the fall. There is one significant mention of him in the Book of Job, which reveals him as causing the evil that befell that much enduring man. Christ taught that God is a loving Heavenly Father, incapable of evil. (Mt. 5:43, 48; Comp. Jas. 1:13.) We destroy this conception of God when we abolish the devil.

Sin, according to Dr. Mathews, is the "survivals of animalism." "Sin comes in when men refuse to go on with a self-revealing God and seek to make any stage of that process-revelation final." He thinks we ought to have a keen sense of sin in our failure to "become" what God wishes us to be. But there is no logic in this. If God created us animals, it is unreasonable for Him to expect us to rise above this condition. Are we greater than God, that we can improve on His creation? And if He created us animals, it is utterly incongruous for Him to set before us the faith and love that are in Christ. This can be understood only by one who has been created in the image of God.

Experience teaches us the true logic of the evolutionary doctrine. This logic is that men lose their sense of sin when they believe that they were created animals, and justify themselves in their animalism. Modernism does away with *the sinfulness of sin,* and therefore does not feel the need of Christ's atonement to satisfy the judgment of the law. It shows us again an immoral god—one who allows evil to bring forth good, who can overlook the sins of those who label themselves with the name of Jesus.

The Scriptures show us a holy God—One Who cannot look upon sin with any degree of allowance—Who must Himself atone for sin before it can be blotted out and the sinner released from judgment. Christ's divine deliverance of men from judgment and from sin through His atoning sacrifice of Himself is the central truth of Christianity. The Scriptures are full of it. All Old Testament types and prophecy look forward to it. All New Testament preaching proclaims it. Christ Himself taught it clearly. To deny it is to deny the very heart and soul of Christianity, to take away the hope of fallen men that they may be delivered from bondage to evil and recreated from within in the life and power of the Spirit. Some Modernists talk much about the Spirit. But we are warned to try the spirits, whether they be of God. The Spirit Christ promised His disciples and sent them on Pentecost drove them out to preach repentance and *remission of sins* in His Name, and any spirit that teaches a different doctrine is a different spirit. (I Jno. 4:1; Acts 2:38.)

In deprecating the supernatural, the Modernist rejects the distinctive glory of Scripture—that which sets it far above any work of natural human intellect. Take the supernatural out of the Bible and you have no Bible left. In the light of faith, the supernatural is perfectly reasonable and sublime. If there is a God Who created nature, He is above nature. If there is a God above nature, His power is supernatural. If God's power is not supernatural, then He is not above nature; He can be nothing but the moving principle in nature. This is not Christianity; it is pantheism. And it is immoral, as we have seen. If God is subject to the same limitations as we, He can do nothing for us that we cannot do for ourselves. It is useless for us to call upon Him. Prayer is paralyzed by a denial of the supernatural. Everyone who prays at all confesses the supreme power of God and a belief in the supernatural. If God is love, and God is supreme, then He can do anything that serves the purpose of His love.

The spiritual *is* the supernatural. Christ is supernatural. No such Being ever existed, unless He came out from God by a supernatural generation. The spiritual revolution of repentance and faith in Him is supernatural. The life of love which He begets in men is supernatural, in this selfish world. The apprehension of His ultimate, absolute truth is beyond the grasp of the natural human mind; it requires the illumination of the Holy Spirit; it is supernatural. The power to utter this truth in an unbelieving world and convince men of it is not in men by nature. They must be endued with this power from on High. It is supernatural. Deny the supernatural and you take away all the spiritual life and power of the Church. She is no better than the world. She has no excuse for being.

If Christ has not a supernatural power, His commandments are vain. When He says, "Love your enemies," He is commanding us to do a supernatural thing, a thing that is humanly impossible. It is our nature to hate our enemies. It is useless for Christ to make such a command, unless He has supernatural power *to enable us to obey it.* He has this power. It is the divine love wherewith He loved us. "He died for us while we were yet sinners." He prayed for those who nailed Him to the cross. "We love because he first loved us." Love begets love, as hate begets hate. We forgive because we have been forgiven. This is Christ's supernatural power, to overcome the evil of the world with the good of absolute love. The natural world is the challenge and test of the spiritual. The good fight and victory of faith imply the antagonism of the world and the higher power of the spirit.

The Modernist's attempt to honor Christ and follow Him personally without having any belief about Him is an absurdity. We would not be so foolhardy in following any other man about whom we knew nothing. We would not demand that any other personage of history be set up as an example without any attempt being made to estimate his character or prove his claims. We cannot have an intelligent relation with Christ unless we know Who He is and what claims He has to our allegiance. We will not surrender ourselves to Him unless we believe that He is our rightful Master. If we believe that He is our rightful Master, we confess that He is above us, that He is more than a man. No other character of history commands the allegiance that Christ does. Why is this? Because He stands above all other characters of history; because men recognize Him as unique, divine.

Truth is not separable. All the truth *about* Christ inheres in Christ. The faculties of the human mind do not function separately, but all together. If we come to Christ, it is because we have already heard something *about* Him and formed some conception of Him. This conception will be either deepened or corrected in our coming to Him, and we will at once demand to know how to account for such a Personality. He cannot be accounted for on natural grounds, and if the supernatural grounds on which Scripture accounts for Him are rejected, we will be disposed to dispense with Him as unthinkable. We cannot dissociate truth, and the attempt to do so is fatal. We cannot dissociate Christ and the truth about Him, nor can we dissociate the powers of our own being so as to come to Him personally without thinking about Him. The demand that we do so is prompted by unwillingness to confess His divinity. But when we deny Christ's divinity, He becomes unreal. He is nothing, if not divine, and we lose interest in Him.

A merely human Jesus can have no power over men. He can do nothing for us that we cannot do for ourselves. He cannot change human nature. He cannot deliver us out of this world of sin and death. Christianity is not merely a new ideal of life—it is *a new life*, born of faith in the divine Person, Jesus Christ. If we do not believe in the divine Person, Jesus Christ, we will never have this new birth of divine life from Him. The great present proof of Christ's divinity is His power to change human nature, and this is the only hope of the world. But we will never have this miracle wrought within us unless we believe that He is divine.

The very language we use about Christ reveals His divinity. Do we speak of coming to Lincoln, or Socrates, or Dante, or Milton? No, those men are dead and gone from this world. They do not challenge us to come to them. Christ does. He is everywhere present through the power of the Spirit. He is the only Person of history Who is so present. This is impossible with men. It is possible only to God.

The "evangelical Modernist" protests that he believes in Christ's divinity. But what he means is that Christ is a man filled with the immanent Spirit of God. Dr. Harry E. Fosdick, in "The Modern Use of the Bible," says, "Jesus was divine, the revelation of the living God who seeks to be incarnate in every one of us." Neither he nor Dr. Mathews believes in Christ as a preëxistent Person of the divine Trinity. God not being transcendent, but only immanent, our Lord, of course, could not have been preëxistent. Jesus was unique among men as being the only man completely filled with the Spirit of God. It is possible to write movingly about Jesus on this basis, as Dr. Fosdick does. But this is not the full Scriptural teaching about Him, and there is nothing to explain why this particular man was completely filled with the Spirit of God, while other men are not so filled. How did finite, sinful human nature measure up, in Him, to this infinite, absolute demand? If we recognize in Christ One Who was perfectly filled with the Spirit of God, One Who is our Lord and Saviour from our finite and evil nature, then He is more than a man. And if He is more than a man, then He has a higher origin than ours. He "came out from God," as He said—the transcendent God, the God above nature—He was conceived by the Spirit of God and born of a Virgin, as the Scriptures declare. But Dr. Fosdick denies Christ's virgin birth, and so reduces Him to a man. And as a mere man, He is unthinkable, impossible. There is an element here, a power, beyond the human; a condescension of the divine to the human. But the Modernist will not see it because his mind is warped by the persistent fallacy of the evolutionary philosophy, that you can get something more out of a living being than was put in in generation.

A Congregational minister told me that God does not interfere in the course of natural law. A missionary of the same denomination told me that Christ never did anything that could not be accounted for on natural grounds. This, of course, discredits the Scripture and reduces Christ to a mere man. Dr. Fosdick rejects certain of the miracles of the Bible, such as Elisha's making the axe head swim and Joshua's making the sun stand still, but accepts certain others, particularly Christ's healings of broken bodies and souls of men. He re-defines miracle as "God's use of His law abiding powers to work out in ways surprising to us His will for our lives and for the world." This is an attempt to straddle law and something more, by making that something more simply our surprise at not being able to classify it. It really reduces miracle to the natural order and so annihilates it. The dictionary defines miracle as a supernatural event. The only honest thing to do is to accept the definition and say whether we do or do not believe in miracles on this basis. Dr. Mathews does practically the same thing. He drops "the debatable word 'miracle'" and substitutes for it the blanket word "event." But the two words are not synonymous, and cannot be used interchangeably. Words cannot be juggled with in this way.

> "If God be in His world, all events are of His will. They differ in being more or less classifiable. . . . There is room within the universe . . . for the expression of divine personality in unique events; the Spiritual Life . . . is free from the law of physical causality. . . . No alleged event can be regarded as impossible until it has been shown to be in actual contradiction, not to the general run of experience merely, but to the great generalizations which have been indubitably derived from nature and to the supreme conception of life as we find it expressed even in our own imperfectly free personalities."

Dr. Fosdick, and especially Dr. Mathews, seem to allow that God is free to a limited extent—in direct dealings with human personality. In other spheres He is bound by natural law. But this is not the Scriptural idea of God or of miracles. The miracles of the Bible are works of absolute power; they reveal a transcendent God, the Creator of all things, Who imposes law on the universe, but is not limited by it Himself. Only such a God can deliver us from the hostility of nature. And the only way such a God could make Himself known to men is through miracles, *supernatural events*, and the Scripture shows us such events in every sphere.

God is absolute at every point. He can do what He will, because His will, His desire, is always absolutely right.

If one has merely an immanent God, the Congregationalists quoted above are more consistent. The immanent God enforces natural law. Only the transcendent God is free. One who has a transcendent God does not need to apologize for miracles. He glories in them as the revelation of the absolute greatness of his God. Only the transcendent God can account for Christ. And in Christ the God of law and the God of love are reconciled. He pays the penalty of the law that men may be delivered from it in the free life of the Spirit. The miracles of the Old Testament are adumbrations of this freedom. The law of the Old Testament was a necessary schoolmaster to bring us to Christ.

There are not two Gods, but two ways that God has of dealing with us—through the law and through the Gospel. Man was created free, but he did not appreciate his freedom and in great measure lost it. He had to come under bondage to the law, to suffer its penalties and learn its moral lesson, to be delivered from its bondage by Christ, in order to find his way back to the free life of the Spirit. *Nature is crushing us. Our hope is in our Father Who is in heaven, and the Christ He sent to save us.*

If men believe in the free life of the Spirit, if they believe that any miracles are possible, they must believe in the transcendent God. Only the fatal fallacy of the evolutionary philosophy could attribute to a merely immanent God the works of a transcendent God. It is always confusing things that belong in different categories, deriving the greater from the less, and degrading every high thing it touches, whether man, or Christ, or God.

Many Modernists deny Christ's supreme work of changing human nature. They deny that human nature needs to be changed. Men only need to be instructed in better ways, to evolve better systems of social and political organization. But the ways that men have, all the social and political systems that have gone down in history, have come out of human nature, and their condemnation is the condemnation of human nature. We will never have right ways, nor an enduring organization of society, until we have a rectified human nature. (I Jno. 1:10.) The Modernist demands love and peace, but he is utterly inconsistent in this, since he accepts the god of evolution, who is the god of lust and hate and lies and force. And like his god, he is utterly impotent to furnish any dynamic to enable evil men to live in love and peace with one another. He is nothing but a Socialist, who has repudiated the divine power of

Christ, and is hoping to do His works in human strength. But he will find that the works of Christ are impossible to men.

However, the would-be "evangelical Modernists" claim that their emphasis is on personal religious experience. Dr. Mathews says, "The two wings of Protestantism can unite in the common campaign of evangelism." But it is absolutely unthinkable what the message of the Modernist evangelism could be. If man is evolving by a process that has already brought him a spiritual nature, it would not be consistent to ask him to be converted from this process. According to Dr. Mathews himself, his only sin is in failure to go on with the process. He is not radically wrong, does not require a divine atonement. Christianity says that he is radically wrong; that he requires a divine atonement and a complete revolution of heart and life. Evolution and Christianity are two diverse and diametrically opposite offers of salvation. We cannot accept the one without rejecting the other. Men cannot take diminished factors and combine them together and get the same result as though these factors had not been diminished. They cannot take the diminished man, the diminished Christ, and the diminished God of the evolutionary philosophy and combine them together so as to obtain the spiritual regeneration, eternal life, and Heavenly Kingdom Christ offers men.

Again, Dr. Fosdick says, "If liberal Christianity neglects or denies the Master's ethical demands, it has lost its reason for existence." But I believe that it is too patent to need any proof that Modernism is everywhere accompanied by a decline in standards of personal conduct. One woman said to me that she thought it was just an excuse for permitting Church members to do whatever they pleased. There is no question that it takes the keen edge off of conscience. In "Undergraduates," a report of the Institute of Social and Religious Research, a college student is quoted as saying, "I do not weigh my acts as I did before. This is partly because I have changed my ideas about religion. I am now a Modernist. I do wrong, but it does not bother me as it did before." A disillusioned Modernist writing anonymously in *The Atlantic Monthly* a few years ago, pointed out that Modernists, under the pressure of the World War, had been unable to maintain their pacific attitude, and that the only Christians who had maintained and suffered for their faith in peace were a few primitive believers, such as the Mennonites and Molokans.

Modernists wish to have the fruits of Christianity without the tree, its conclusions without its premises. But Modernism does not justify itself by its works. It does not produce the fruits which its theorizers claim for it. *It brings forth after its kind.* (Mt. 7:15–23.)

For the enforcement of social and political righteousness, men have no power in themselves but force. Only through faith in the divine Christ and the spiritual revolution of His cross are they enabled to do the works of His Kingdom. Men do not love by nature; they are natural enemies, struggling in a limited sphere for the means of physical existence and gratification. *We love because Christ first loved us*, because we have been re-created by His love in the life and power of the Spirit. *Christ's social principles will never be realized except in a divine society.*

The Modernist is the false prophet who cries "Peace!" where there is no peace. (Jer. 6:14; Lk. 19:42.) Peace is not attainable by men. It is not the work of men. Men may be sick of war, but they are powerless to renounce it. The best peace men can make must have *teeth* in it—that is, some means of enforcing peace by war. While they sign treaties of peace with one hand, they hang on to their weapons with the other. Peace is the gift of God. It is the unity of the Spirit. It is the vital harmony of Christ's Kingdom. It is the full and final realization of His law of love among men. Peace is absolute righteousness. Peace is perfection. There is no hope of peace, except through the absolute salvation of Christ's Kingdom. The evolution of an evil world can never bring forth peace. "There is no peace to the wicked." (Is. 48:22.) War is not simply the sin of men; it is the judgment of God—the accumulated penalty of all our sins. From time to time the cup of our iniquity runs over in the cataclysm of war. We are tired of the punishment, but we have not renounced our sins, nor confessed the Kingship of Christ. The Modernist's promise of peace is simply the last and most infamous of the devil's promises to do the works of Christ. (Jer. 28:9.)

Many Modernists question or deny the resurrection of the Lord. And if He was merely a man, generated as men are generated, and having no higher power than other men, then it is reasonable to deny His resurrection. But if He was the Son of God, Who came down from above to beget in us the immortal life of God, His resurrection is perfectly reasonable. It is the final, incontrovertible demonstration of His divinity. (Rom. 1:4.) It is the absolute guarantee of the immortality He promised to those who believe on Him. (Jno. 11:25; II Cor. 4:14.) But if Christ did not rise from the dead, He failed in the supreme test, the supreme encounter with the destroyer, and His promises of life to men are vain. He cannot deliver us from death.

Of course, men who do not believe in the deity of Christ balk at His resurrection. It is too much to expect, even of the greatest man. They openly avoid all reference to it. Dr. Fosdick, in "The Assurance of Immortality," only once alludes to it as lacking proof. But the supreme event of spiritual history on this planet cannot be so flippantly ignored. The only way Christ could demonstrate the eternal life He came to give was by rising from the dead. He did this, and His empty tomb and His risen body were exhibited in proof of it to many witnesses. He appeared repeatedly during a period of forty days to His apostles, convincing all of them of His resurrection and accustoming them to it, giving them His final instruction and commissioning them to bear witness to Him before the whole world. At one time He appeared to "above five hundred brethren at once." (I Cor. 15:3–8.) The twelve felt themselves to be first of all witnesses to His resurrection. (Acts 1:21, 22.) It is impossible to impugn their testimony on the score either of competence or veracity. The Sanhedrim did not attempt it, but sought to silence them by force. Saul, the arch-persecutor, was convinced of it by a final appearance to himself, and wrote of Christ that He "was declared to be the Son of God with power . . . by the resurrection from the dead." (Rom. 1:4.) No fact of history is better attested than the resurrection of the Lord. But it is rejected by so-called Christians today, because it does not agree with their pagan philosophy.

Dr. Fosdick accepts the Greek idea of the immortality of the soul, while rejecting the Scriptural fact of the resurrection of the Lord and His promise of a coming resurrection of His own and of all the dead. (Jno. 6:40; 5:28, 29.) It was this same pagan idea that Paul was combating when he wrote to the Corinthians, "If there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain." (I Cor. 15:14.) According to his heathen philosophy, Dr. Fosdick thinks that the body is shed on the way as the soul progresses. This is a natural idea. We all feel the burden of the body, especially as we grow older and its pains and weariness increase. But matter is not the solid, unyielding substance it seems to us. It must be that our perception of it as such, and its power to bind us, are a part of the curse of the fall. According to Scripture, man was created *a living soul.* (Gen. 2:7.) His material body was dissolved and preserved in the life of the spirit.

From the view-point of the creation, death is unnatural. Christ Himself was moved to grief and horror by it. (Jno. 11:35, 38; Mt. 26:38, 39.) It is the great shock of our earth-life, the great terror that has overshadowed all our life, and which Christ came to vanquish and did vanquish in His resurrection. Having risen from the dead, He died no more. And in the resurrection which He promises us, He will restore the living and deathless unity of flesh and spirit, because He will restore the ascendency of the spirit. Our vile bodies are to be changed and made like unto His glorious body. (Phil. 3:21; I Cor. 15:42–45, 51–53.)

But Dr. Fosdick says the dead are not raised. And if the dead are not raised, then Christ was not raised. He has never vanquished death for us. He has Himself been vanquished and left us in the dust and in the dark. This is the way a modern apostle witnesses to Christ! (Mk. 16:14.)

Dr. Fosdick's reiterated argument for immortality is that man, being the product of so long a travail of evolution, is of great value, and it would be unreasonable for the universe, after being at such pains to produce him, to cast him aside. Thus he makes evolution the hope of immortality. But one wonders at what point in the long travail of evolution the immortal soul emerged. Dr. Fosdick anticipates this question and counters by asking, "When does any man become immortal? Such difficulties are all present in the plain fact of each individual's growth from a primal cell." `But the two cases are not parallel. The human individual does not develop from "a primal cell," but from the reproductive cell of the genus *homo sapiens*, or rather, from the union of two such cells, as Dr. Harry Rimmer points out in "Embryology and the Recapitulation Theory." The human personality is latent in the fertilized germ cell from the moment of conception. It never was latent, and never can be latent, in any other kind of cell.

And this evolutionary hope of immortality is, again, not the logic of experience. The natural scientists who conceived the evolutionary philosophy did not believe in the immortality of the individual. Many men who hold this philosophy today blatantly declare that death ends all for the individual. The current vulgar talk that one might as well have his fling out of life while he can, for when he is dead that is the end of him, is a manifest fruit of it. *We believe in the priceless value of human personality only when we believe that man was created in the image of God and has been redeemed from sin and death at the infinite cost of the sacrifice of the Son of God.*

Life and immortality were brought to light in the

Gospel. How men desiring the truth of life can turn away from the blazing sun of Christ's resurrection to follow the tallow candle of Socratic philosophy, or the will-o'-the-wisp of the evolutionary philosophy, passes the bounds of comprehension. Verily, great is the subtlety and power of that deceiver and destroyer whose existence the Modernist denies! If one will be an evolutionist, let him be a consistent one: let him deny the life and immortality brought to light in the Gospel. But if he will be a minister of that Gospel, let him proclaim the life and immortality it brings to light, that men may find it! It is only just to say that many Modernists are consistent and honest enough to confess their doubt of the immortality of the soul.

Modernism of Dr. Fosdick's type is reading into the "process" of natural evolution not only the work of creation, but the work of salvation. And in so doing, it renders the Christ of the Scriptures unnecessary. If evolution can do everything for us, we have no need of a divine Saviour. So, it reduces Him to a man and makes Him a mere part of the natural process.

Thus Christ is betrayed in the house of His professed friends. His deity, His divine redemption, His absolute victory over the world and death and Hell are denied by men who stand in His Church as ministers of His Gospel. It is the counterpart of the time in Judah when both prophet and priest were profane, and the prophets prophesied lies. (Jer. 23:11; 14:14.)

The evolutionary doctrine contradicts Christ's plain teaching of the coming world-catastrophe. So, of course, Modernism must discredit this teaching. It finds the real truth of Christ in His parables of the growth of the Kingdom. But there is no discrepancy between the two. The trouble is that the Modernist is confusing natural evolution with Christ's Kingdom. The world-organization is one thing. Christ's Kingdom is another and exactly opposite thing. World-organizations are founded on material force. Christ's Kingdom is founded on faith in Himself, the divine King. There is no process of evolution out of one of these organizations into the other, any more than there is out of the inorganic into the organic. The world is going to ruin. Christ's Kingdom is coming in the world as a new creation, a new life, a reorganization of humanity from a new center and in a higher power. The world power cannot enter Christ's Kingdom until it renounces force and acknowledges His Kingship. And it cannot do this because the great mass of its citizens are grossly unspiritual in their minds. They have no faith to perceive the supreme spiritual power of Christ's cross. There is no reason to think that the great mass of humanity will become spiritually minded before the world-catastrophe arrives. The progress of world-evolution is downward and men are becoming more and more unspiritual. The great mass of humanity is rushing heedlessly along the broad and easy road that leads to destruction. (Mt. 7: 13.) Christ saw the trend and foresaw the end of human history, when He foretold the world-catastrophe.

By teaching the Church to hope in the gradual improvement of the world-organization, the Modernist has well-nigh destroyed her consciousness of her own supreme spiritual Kingdom, and has caused her in large measure to forget the blessed hope of Christ's coming again to consummate that Kingdom. His real affiliation is with the democratic State and with materialistic schemes of internationalism, and not with the Church. He is the instrument of the last deceit of the evil one—Satan "sitting in the temple of God and setting himself forth as God." (II Thess. 2: 4.) He has the truth, the Spirit, the peace, of God; he is the persecuted follower of Jesus, bearing the travail of His cross! O the effrontery of the devil! But he will be unmasked—that old liar and murderer!

In order to maintain their position, the Modernists have had to tear the Bible to pieces. To discredit its integrity, it has been raked with a fine-toothed comb for trifling discrepancies or passages phrased under the limitation of an unscientific age. And the marvel is that so little has been found. It is utterly insignificant. And of no consequence. The Bible must be viewed in its broad outlines and prevailing principles. It is an unfolding revelation of spiritual truth and record of spiritual experience. It is founded on the supernatural, from Genesis to Revelation. The Modernist's method in criticizing the Bible is generally to deny the supernatural events recorded, or reduce them to the natural plane. In doing this, he rejects such passages as he pleases and selects such as he pleases, and reinterprets these. Then, with his usual lack of logic, he asks us to accept his expurgated and reinterpreted Bible as authoritative. But a divine Revelation cannot be so handled. Men are not in a position to criticize it. They must humble themselves and ask for the light of the Holy Spirit to enable them to comprehend it. The practical result of the higher criticism of the Bible has been to destroy its authority. If the critics do not know this, everyone else does. And even so, they do not agree among themselves, as we have seen. If men are to decide what part of the Bible is authoritative, we will have as many different Bibles as we have critics.

The critic has his day, but the Bible always comes back stronger than ever. Once it was said that Moses could not have written the Pentateuch, or the laws it contains, because writing was not practiced in his day. Now it is known that writing was generally practiced long before the time of Moses. In order to eliminate the supernatural element of prediction from the Old Testament, the critics dated passages containing it after the events predicted and supported their dates by criticism of the text. But Dr. Robert Dick Wilson, of Princeton, who is master of forty-five languages and dialects and conversant with the latest archeological data bearing on the subject, shows that fuller scholarship has reversed the opinions of the critics and established the Scriptural claims for the authorship and dates of the books. I do not know whether anything quite like this has been done for the New Testament; if not, it will probably be forthcoming. There is nothing hidden that shall not be brought to light in due time. But the New Testament is authenticated for us in the pure reason and love of faith; we know that it must be true, because it is the supreme good. We know Christ is real, because He is divine, and because we know Him and love Him. (Jno. 20: 29; I Pet. 1: 8.) It may be that God has left the origin of these books something of a scientific mystery to us that we might accept them on faith, and that our faith might not stand in the wisdom of men, but in the power of God.

Modernism rejects theology, the statement of Christian truth, because it rejects Christian truth. This truth consists, not primarily of theory, but of *facts* recorded in Scripture. Modernism rejects these *facts* for a mad *theory* of modern science. Christian truth is unthinkable to the modern mind, and the Modernist has this modern mind; he has not the mind of Christ. To him the intellect of natural science is sacrosanct, but the pure reason of faith is anathema. The evolutionary philosophy has turned him away from the supreme exercise of intelligence, because in the evolutionary philosophy the intellect of natural science has erred.

To deny the Church the right to make a statement of spiritual truth is to quench the Spirit of truth. (I Thess. 5: 19; I Cor. 2: 16.) If there is such a thing as spiritual truth, the Church must state what it is. To say that orthodox Christianity once had saving power but now has lost that power, is to say that truth is variable. To say that Christianity is subject to change is to say that it is not true. Truth does not change; it is eternal. If Christianity was ever a saving power, it is a saving power today, to those who believe it. If we admit that Christianity once had power for good, we admit that it *is* good, that is, that it is true. If it was ever true, it is forever true. Whether it be true or false, it is powerless to help those who do not believe it. If it is true, and we believe it, it is a living reality to us, and there is no limit to its power for good in our lives.

In discussing the perils of Modernism, Dr. Fosdick admits that "it is often easier to discover what liberals do not think than to discover what they do think." "We proclaim our freedom from bondage to the mental formulas of the past," he says, "and often the total result is that our unformulated religious experience, refusing the discipline of older thinking and shirking the discipline of new thinking, lands in chaos." I have in my possession a letter from a Modernist theological professor in which he asks, like Pilate, "What is truth?" As he states that his letter is not for publication, I withhold his name. Modernism is undefinable, because it is unthinkable. Christianity is something that can be thought through and defined. But it cannot be read into the evolutionary philosophy, and that is what the Modernist is trying to do. One stands amazed at the power of the deceit that could so fasten on the minds, not only of natural scientists and politicians, but of philosophers, poets, and men who might have been the very elect of faith, this short-sighted, shallow, heartless, soulless, godless philosophy! If Bergsonism is confusion worse confounded, Modernism is bedlam and pandemonium. Let us have Christianity, or let us have evolution; but let us have done with this utterly perverse confusion of the two.

Three things are required to make religion complete and valid: first, a clear intellectual statement of its truth; second, a living experience of that truth; and third, a product in character and works that justifies that truth. If the faith cannot be clearly stated, then there is a fatal flaw in it. If it cannot be experienced, it is unreal. If it does not produce right character and works, it is inadequate. On every one of these counts, Christianity has been vindicated in history. On every one of them Modernism is condemned. It has failed to produce a creed and is demoralizing faith and character and conduct. Having no foundation structure of reasoned thought, and no superstructure of mighty works, the boasted religious experience of Modernism is nothing but ineffectual sentimentality.

The Modernist will have the Church surrender every essential element of her faith and become something entirely different, nay, the exact opposite to what she is. But Christianity is a historic thing, enshrined in the Scriptures and in the faith and experience of the Church. Men cannot come along at this late date and invent something new and call it Christianity, any more than they can invent something new and call it Platonism, or the Alexandrian Empire. One is either a Christian in the original meaning of the word, or he is not a Christian at all. Let the Modernist invent a new philosophy or religion, if he will, but let him not call it Christianity. And let him not expect orthodox Christians to support him or tolerate him in his effort to subvert the Church to his naturalistic philosophy.

The Modernist is not entitled to any sympathy on the score of persecution. His cry that we are uncharitable, or intolerant, or unpeaceable, or unbrotherly, is puerile. When a question of truth is at stake, *men* do not ask for charity or tolerance; they ask for reasons. There is no peace or brotherhood worthy of the name that can be founded on compromise with error. *Love must speak the truth.* Our great fault has been too much tolerance—too much selfish ease—too little capacity for moral indignation. Where everything is true, nothing is true. All religion is discredited.

The Modernist has not been burned at the stake nor thrown to the lions. He is free to think what he will and to proclaim his views and gather whatever followers he can. It is only asked that he be honest enough to get out of the Church and do this on his own responsibility. He is spiritually dishonest in wresting the Scriptures to fit his theory and he does so to his own destruction and that of his followers. (II Pet.

2: 1; 3: 16.) He is spiritually dishonest in standing in the Church, where he was commissioned to speak Christ's truth, destroying the faith of His little ones. (Hos. 4: 6.) For a long time he worked under cover of secrecy in the theological and other educational institutions, and this is true to a considerable extent, even yet. Dr. Fosdick quotes a colleague as saying that he would not dare to teach a Sunday School class, because people might ask questions! In "The Beliefs of 700 Ministers," Dr. George H. Betts, Professor of Religious Education in Northwestern University, analyzes the religious beliefs of 500 ordained ministers and 200 theological students, *without giving any names!* Why all this secretiveness? If men do not believe Christ's truth, why do they choose to be His ministers? If they are not willing to come out openly and say what they believe, how can they expect to be credited with sincerity or courage? How can they lead others into anything but confusion? It is a far cry from the martyr witness of the first three centuries of Christianity to this type of ministry.

Why does not Modernism acknowledge that it is a new thing under the sun and start a new institution? Because it has no vitality. It is purely destructive. (Acts 20: 29, 30.) It is a parasite that lives by preying upon the life of the Church. Left to itself, it would soon wither and die. It does not create Christians. Its principal business is taking young Christians who have been brought into the Church by men and women of faith, and turning them into pagans. It operates chiefly through the colleges, universities, and theological seminaries, though God knows it has invaded even the secondary and primary schools in our day—institutions where these young people are sent by confiding parents to be educated—led forth in the knowledge of the truth—and where they are robbed of their faith and started on a course of degeneracy. In Dr. Betts's book cited above, the unbeliefs of the theological students, under almost every point, were greatly in excess of those of the ordained ministers.

Thus Christ and His little ones are betrayed by false prophets, and when we cry out against this state of things, we are told that we are controversialists and ought to keep silent. But the burden of proof is always on the innovator. He must always justify his existence. It is he who has brought in the controversy. And it is God Who has a controversy with His people, because they are apostate from the truth. (Hos. 4: 1.)

Christ cried out against the blind guides of His day, who neither entered the Kingdom themselves, nor allowed those who were entering it to enter, and His followers are still bound to cry out against them. They are bound to "contend earnestly for the faith once for all delivered" to the Church. (Jude 3.) If they believe it to be the truth, if they love their fellows, they can do no less. They would be unworthy of Christ, if they could stand silently by while false teachers emasculated Christianity of its divine, supernatural character and power. Christianity is by its very nature unalterable, because it claims to be a divine revelation of absolute truth. The Church is in the world to proclaim and demonstrate this absolute truth. (II Cor. 4: 2; 10: 5.) She can brook no compromise with error. To compromise absolute truth is to destroy it. The promise is, indeed, made that the Spirit will guide the Church into all truth, but this is not saying that the Spirit is to give the Church any new truth. The truth which the Spirit is to unfold is the truth of Christ. (Jno. 16: 13–15.) The God of Scripture changes not, and Jesus Christ is the same, yesterday, today, and forever. (Mal. 3: 6; Heb. 13: 8.)

False prophecy always accompanies the true. It is the most subtle instrument of the destroyer. Christ and His apostles declared that it would persist unto the end of the age, and Modernism is the fulfillment of their prediction. (Mt. 24: 11, 24; II Thess. 2: 1–3.) Its belief in the evolutionary philosophy is apostasy from the faith. The evolutionary philosophy dishonors God and destroys the whole fabric of divine revelation. All the language of Scripture—the language of creation, sin, redemption, justification, regeneration, eternal life, and a Heavenly Kingdom—is reduced to a meaningless jargon by the evolutionary philosophy. The evolutionary philosophy degrades man, reducing him to a mere animal, taking away his sense of sin and moral obligation, his reason, his apprehension of God, his hope of life and peace. It outrages every spiritual faculty of our being. Conscience condemns it as evil; reason, as untrue; the æsthetic sense, as hideous and revolting; it is the death of love; the nullification of free will. If, then, we accept it, we deny our whole spiritual being and all spiritual truth.

The real end of the evolutionary philosophy is atheism, and this is now generally appearing. Its false god is no god. Many evolutionists are now freely avowing themselves atheists. And this is the best thing that could happen. It clears the atmosphere. It makes the issue clear between the faith of the Scriptures and the materialism of the evolutionary philosophy. The Church must see and meet the issue. She must take her stand decisively on the side of faith and have no more traffic with the evolutionary philosophy. She must cast it out root and branch, if she is to save her own soul, or have any salvation to offer the world. In the great crises of her history the Church has risen up and cast out the heresies that have threatened her existence, and she must rise up and cast out the heresy of Modernism, if she is not to perish from the earth.

I speak of the Church as though it were ideal, as though it were what it ought to be, but the fact is that the Church has run a cycle of accommodation to the world. Since the first three centuries, she has not been pure. Modernism, with its hope in natural evolution and an association of destructive powers, is simply the last and extreme surrender of the Church to materialism. Modernism is the direct offspring of Puritanism, which was the Church accommodating herself to the political order of democracy. The Puritan hoped in Christ for personal salvation at the same time that he went out to bring His Kingdom by violence and looked to a legal program for the enforcement of His social ideals. The highest reach of the Puritan mind was the democratic State. The Church was the bulwark of the nation. The greater was subverted by the less.

In America we were supposed to have a separation of Church and State. But the fact is that never in the history of the Church was there a time when she was more subservient to the state, or when she sought more zealously to operate through the State, than she has done in America. More and more the legal program overshadowed the spiritual, until the Church was demanding laws to regulate the private lives of all men, and her spiritual power of regeneration was well-nigh lost. Then the democratic State in which the Church was hoping for brotherhood and peace brought her into the toils of the World War, and it was evident to those who had eyes to see that democracy is not the same thing as Christ's Kingdom, that men have not the power of brotherhood and peace in themselves.

Modernism will have the democratic State renounce violence, but it is powerless to do so, because it does not have the spiritual power of Christ. There are only two kinds of power—natural and spiritual—force, and faith in the divine King, which works by love. Love is the supernatural power of Christ, the higher law of His Kingdom. Until we believe in the divine King, we can never find His spiritual power; we can never relinquish force.

The Modernist cannot interpret the Bible. He is formed on natural evolution and democracy. He has lost the light of Revelation, the light of spiritual truth. When we look into nature, we see a world that is evil and going to destruction, and there is no light in nature to show us how we may be delivered from this state of things. This divine light comes to us only in the Scriptures. Naturalism can only forge upon us the chains of this world's law, which works by force.

Democracy betrayed the Church back into the bondage of legalism, and legalism throttled the spiritual life of the Church. If it had not been so, Modernism could not have arisen in the Church. The great mass of the Church is hoping in a legal program for reform, but this program is not the program of Christ. So-called Fundamentalism, which holds to spiritual truth in the personal realm and even emphasizes the return of the Lord, is as much committed to this legal program as Modernism—sometimes more so. It has not yet heard Christ's command to Peter to put up his sword. It is only a step from legalism to naturalism; indeed, they are one and the same thing, and Modernism, in the full sense of the term, includes both, wherever they may be found. The great error of the modern Church is the identification of democracy with the Kingdom of Heaven, of the law with the Gospel, of the people with God.

Democracy is the modern Judaism and Modernism is its prophecy. The Rev. John Haynes Holmes, pastor of a great community church in New York City, came forward recently to announce that Judaism is superior to Christianity. So is the god of this world blinding our eyes to the glory of Christ's truth.

The State is not a spiritual, but a natural institution. Its law is part of all that natural law ordained by God for the judgment of an evil race. There is no ultimate hope of life or peace in it. Christ came to deliver us from the curse of this world's law in the Heavenly Kingdom of life and peace. He absolutely repudiated force, and demonstrated the supreme power of love. He came not to condemn sinners, but to save them. He took all the evil that men could devise and do to Him in His own body, bearing the judgment of the law, the Righteous for the unrighteous, that He might bring men to God—that He might reveal to them the love of God and so have the spiritual power to lead them to repentance and beget in them the new life of love.

What has His Church to do any more with a legal program? She has advanced to a higher plane, a higher righteousness, than that of which this world's law is capable, a higher power for the fulfillment of righteousness. How can she go back again and hope in the beggarly elements of the world? (Gal. 3: 3; Col. 2: 8.) Yet this is what she has done. She has supported democracy with the sword, trying to establish the ideals of Christ's Kingdom by violence. She has sent out her missionaries under the protection of the State and flying the flag of the State, and not as disarmed ambassadors of Christ's Universal Kingdom. She is seeking to reform society, and even individuals, by the enactment of moral laws and their enforcement by violence.

And she is being discredited in all this. The democracy which she is helping to found is turning out to be materialism, hypocrisy, and lawlessness. The heathen are accepting her natural science and democracy and rejecting her Christianity. It is increasingly apparent that the Church cannot force spiritual standards of thought and conduct upon the world through a legal program. Human nature is not changed by passing laws, and Christ's Kingdom cannot be brought in the power of world-governments. It can be brought only in His spiritual power working in the hearts of men. Human nature can never be regulated successfully from without. It can be regulated successfully only from within.

In her resort to unspiritual methods the Church is convicted of her own lack of spiritual power. Men cannot have material power and spiritual power both. Faith in Christ and force are at opposite poles from each other. We have to take our choice between them. The Church has numbers and wealth and political influence. But where is her spiritual power? (Rev. 3: 17, 18.) Where is the passion and the power of prayer? Where is the inner illumination of the Spirit? Where is the unity of the Spirit? Where is the separation from the world, and the conflict with the world? Where is the heroic self-sacrifice of the cross? Where is the power to lead men to repentance, to regenerate them in the new life of the Spirit? Where is the courage of truth-speaking that convicts the world of sin? Where is the faith that overcomes the world? I do not say that these powers are utterly extinct: God always has a faithful remnant. I do say that in the great mass of the Church they are conspicuously lacking. (II Tim. 3: 5; Mk. 7: 6, 7.)

The requirement for membership in the Church has fallen so low that multitudes have been brought into it who have no definite faith and no experience of repentance or conversion. A large proportion of her membership are ignorant of the Scriptures and of spiritual truth. Their lives are quite conformed to the world. It is a commonplace, in speaking to outsiders about religion to receive the reply that they are just as good as the Church members, that the Church members do all the things they do. The few in the Church who make any real effort to realize a holy life are looked upon as peculiar, if not fanatical.

A deadly secularity has settled upon the Church. Many churches have not seen a conversion for years. They would be shocked if anything so vital occurred. The prayer meeting is almost everywhere struggling for existence. The Church is wasting her strength in a vain round of unprofitable activities which merely duplicate what the world can do, and often dishonor her Lord. In many places she is offering all sorts of substitutes for the study of the Bible. Many of her pulpits are lecture platforms or open forums for the discussion of all kinds of subjects. She is vying with the world in a desperate attempt to hold the young people by furnishing them all sorts of amusements. She is even allowing herself to be used by the State to line the young boys up for the coming Armageddon of war—a thing the State would not dare to do herself, without the countenance and help of the Church. She is identifying herself with society, with the community, with the State, with the World Court, with the League of Nations—with anything and everything but her own divine King and His spiritual Kingdom.

The great weakness of the modern Church, in the social realm, is that its program is all talk and no performance. (Lk. 6: 46.) The idea seems to be that the Church exists for prophecy and the State for execution. Nothing could be farther from the truth. The Church is here, not merely to proclaim Christ's truth, but primarily to demonstrate His truth by doing His works, of which the world is incapable—to materialize before the world the higher truth and power of Christ's Kingdom. If the Church has no higher power than the world, she has no excuse for being. She is either a supernatural power or she is a useless encumbrance.

The Church is losing her absolute truth through contamination with the wisdom of the world, her creative power through contamination with the destructive way of the world. She is ashamed of the supreme power of her Lord, and is trying to interpret Christianity on the natural plane. But to do so is to denature Christianity, for Christianity is supernatural. In surrendering the supernatural power of Christ, she has lost her power to overcome the world. Natural law is subject to the higher law of faith in the absolute truth of Christ. Christ's supernatural works are the proof that God's love is the supreme power of the universe. The Church becomes partaker in this power through faith in Christ. She is being emasculated of her faith, and so of her vital life principle and spiritual power.

Christianity is a counsel and a work of perfection. (Mt. 5: 48.) We cannot have the work without the counsel. Error from the truth leads to a low moral and spiritual state. Christ promised that those who believed on Him should work His work. (Jno. 14: 12.) And men who believe on Him intelligently, who believe in His divinity, His atonement, His resurrection, and the supreme law and power of His Kingdom, will be able to work them. Those who do not believe in these great spiritual realities will never be able to work Christ's works. Conversely, a low moral and spiritual state blinds the mind to truth. The mystery of the faith can be held only in a pure conscience. (I Tim. 3: 9.) Only he that will do God's will shall know of the doctrine. (Jno. 7: 17.)

O Church of Christ, have you not read, do you not know, that nature is against us, bringing us all down to death? Have you not heard that all who hope in the law are condemned by the law?—that the law can make sin appear, but is powerless to make an absolute righteousness appear?—(Heb. 7: 19)—that world-governments are the chastisement of God upon nations that will not believe in the divine King?—that there is no ultimate power of salvation in them?—that they all go down together with those who trust in them? (I Cor. 2:6.) What has become of your view of ultimate truth, of absolute, eternal realities?—of your hope in a Heavenly Kingdom? What have you done with the powers of that Kingdom—the powers once committed to you—the powers of the age to come? (I Tim. 6: 20, 21; Heb. 6: 5.)

We are coming down to the last stage of world-history. The godlessness of naturalism and democracy are going on to overflow the world. It will be an age of increasing worldly knowledge and wonders (Dan. 12: 4), of spiritual blindness and moral degeneracy (II Thess. 2: 1–12), of false promises of peace and overwhelming scourges of war. (Mt. 24: 4–6.) An age of confusion, of hypocrisy, of strong delusions and lies, in which wickedness will run riot and faith will be persecuted and many who have professed to believe in Christ will fall away from the faith. (Mt. 24: 9, 12.)

Indeed, this age is already upon us. The evolutionary philosophy has created an atmosphere in which it is almost impossible to propagate faith. Christianity is an anachronism in the modern world. It stifles in the atmosphere of democracy. The deceit of Satan is so strong in these days, his imitation of the Kingdom is so subtle, the defection from the faith and from Christian standards of conduct is already so widespread, that only the clearest thinking and the most heroic character will be able to maintain them.

The Church is in no position to meet the test of the times. She is accommodated to the world until she has almost lost her own distinctive character, cowed by the wisdom of the world and the power of the world. In its attempt to adapt itself to a philosophy wholly at variance with the faith, Modernism has lost its hold on the faith, and Fundamentalism has not yet freed itself from the trammels of legalism and militarism. And yet the Church is the hope of the world. The secret of life and peace is not with the State; it is with the Church. The Church must be brought out of the negative and abortive state in which she is into the positive power of her own heroic age, her first three centuries, for only in that power can she face the perils of this coming age. She will be utterly submerged in the materialism of the last times, if she does not have a renaissance of faith and get back to her own first principles.

She must regain and reassert the supreme authority of faith, of pure reason, of spiritual truth. She must make a true analysis of the factors with which she is dealing and set a just estimate upon them. If there is a God worthy of the name, then theology, which is simply the statement of the truth about God, about His nature, His dealings with us, and our relation and obligations to Him, is the most important subject we can consider. Its study must come first, and all knowledge must be viewed in relation to its supreme truth. Secondary causes, this present evil world, must not be allowed to shut God and heaven out of the minds of men.

This means that the Church must take her children out of secular schools and educate them in spiritual schools. The Church never made a greater error than when she surrendered to the State the sacred right and duty to educate her own children. The result of this error is that she is being systematically secularized through the public schools. The State is natural, and not spiritual, and is incompetent to apprehend or interpret spiritual truth. All world-governments are the products of natural evolution and it is inevitable that they should hope in natural evolution and teach their children the evolutionary philosophy.

Secular education takes the world as it is as the norm. It undertakes to induct the youth into the knowledge of this world and to adjust them to it. It is destroying faith and failing to produce character. Nay, it is giving rein to all the natural passions and justifying their indulgence. No nation has hoped in universal education as America has done, and none is so scourged with crime, because her education is materialistic.

Christianity says that the world as it is is evil. It says, "Be not conformed to this world, but be transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." (Rom. 12: 2.) Christ called His followers out of the world and taught them to look for the opposition and hatred of the world. (Jno. 15: 18, 19.) If the law of this world is evil, men cannot be saved by being conformed to that law. They must learn the perfect law of the spiritual realm, the law of God's will, and conform themselves to it and receive its higher power of salvation.

The Church must separate herself from world-governments to her own divine King and His spiritual Kingdom. She must see the deep cleavage and antagonism between the two—the destructive character of the world-power and the creative, saving character of Christ's Kingdom. She must quit hoping in a legal program and demonstrate the power of Christ to re-create men from within. She must realize and demonstrate the divine society, founded on faith and working by love, in her own organization. To this end she must segregate her people in Christian communities. The divine social order can never be demonstrated until the divine society is isolated. (II Cor. 6: 14–18.) The works of Christ cannot be done by the world, nor by His professed followers while they are in union with the world. They can be done only by believers in Him who are willing to forsake the world for His Kingdom. The Church must quit exhorting society in general, the State, the nation, to do the works of Christ, and must separate herself unto Christ and do His works herself. She will then be in a position to call on the world to come into Christ's Kingdom and be saved.

The Church must regain the testimony of Jesus, which is the Spirit of prophecy. (Rev. 19: 10.) Because she sees the destructive nature of the world, as Christ saw it, she must foresee the working out of world-history, as He foresaw it. She must see the goal of world-history in a general cataclysm of destruction, and she must see her own goal in the triumph of Christ's universal Kingdom. She must see the central place of restored Israel in that Kingdom. She must find again the pole-star of her hope in the coming of Israel's Messiah and her own divine King to judge the world and fully manifest His Kingdom on the earth. (Rev. 1: 8.) It was the hope of His coming that sustained the Church in her early trials and triumphs, and this is the only hope that can sustain her in the tribulation of the last perilous times.

Christ is coming all the time, both in the revelation of His Kingdom and in the judgment of the world. Every triumph of His cause is a coming of His Kingdom. Every war is His judgment upon the nations who will not believe on Him. He comes not to condemn, but to save, yet those who reject Him and His salvation inevitably come under greater condemnation. Men are more and more condemned in rejecting Christ because the light of His truth shines brighter and brighter. And the judgments of history grow ever more and more severe. Christianity made science possible, and science works far greater destruction to those who will not believe on Christ. The Church must find again the courage to stand and testify to the world that it is going to destruction, and to call men out of the deluge of ruin that is coming upon it into the ark of safety—the ark of Christ's coming Kingdom.

The Church is not of the world, even as Christ is not of the world. She is above the world. She is not of this age, but of the age to come. She is here to declare and reveal the truth and higher powers of that age to come—the powers of the Heavenly Kingdom, the powers of salvation, of faith and love, of truth and life and peace.

How is she to realize her true character and find the power to fulfill her mission to the world? She has not this power in herself. She must be endued with power from on High. She must withdraw into the seclusion of her upper chamber and there wait before God till she receives the gift of the Holy Spirit. She must have the gift of the Spirit to enable her to recognize the truth of the Spirit. She must have the gift of the Spirit to enable her to love and to realize the vital unity of the Spirit in her own organization. She must have the gift of the Spirit to enable her to testify the truth of the Spirit to an unbelieving world, to endure the contempt and opposition of the world, to convince the world, to overcome the world, and to bring men into the Heavenly Kingdom.

The call of the hour to the Church is a call to prayer. Nothing but prayer will suffice. Her prophecy is nothing but a sounding brass and a tinkling cymbal until she learns again to pray. And her prayer must be to this one end, that she may receive the gift of the Holy Spirit, to separate her from the world, to unify her in the knowledge and life of the Spirit, to give her power with God and power with men, to present her blameless before the presence of Christ's glory at His coming, with the exceeding joy of bringing many souls into His Kingdom.

CHAPTER XII

ADDENDUM—THE SCIENTIFIC TEST

THE application of the scientific test to the evolutionary philosophy was no part of my plan in writing this book. I can claim no competence as a natural scientist; my work is in the realm of faith and pure reason. But it happened that just as the first draft of my manuscript was finished, I heard Dr. Harry Rimmer, president of the Research Science Bureau, of Los Angeles, give a series of thrilling lectures on Science and the Bible. It was like the breath of a new day to hear this enthusiastic young scientist exposing from the facts of science the collapse of the evolutionary theory. He took up the whole line of argument, for the spontaneous generation of life, for similiarity between the gorilla and man, for the inheritance of acquired characteristics, as well as that from the sciences of Geology, Paleontology, and Embryology, and showed how the evidence has broken down, all along the line. Under the microscope, the blood of every species, the cells of every species, were found to be distinct. Although he found no evidence of evolution, he did find evidence of degeneracy. The so-called "vestigial characters" were found to be parts of our anatomy whose purpose has not been known.

Some of them have turned out to be glands of internal secretion.

It occurred to me that a brief reference to the most important of this material might be helpful to some who would read this book, and I was led to add the present chapter. A good deal of this ground is covered ably by Alfred McCann in his "God—or Gorilla?" and by George Barry O'Toole in "The Case Against Evolution." The reader is also referred to the pamphlets of the Research Science Bureau, 5141 Angeles Mesa Drive, Los Angeles, for first-hand, up-to-date information upon it, and to the revolutionary work of George McCready Price, "The New Geology," a textbook for colleges. "Evolutionary Geology and the New Catastrophism," by the same author, is a briefer presentation of his original contribution to science. A valuable handbook for ready reference is "Evolution Disproved," by Dr. William A. Williams, ex-President of Franklin College, Ohio.

Louis Pasteur demonstrated that there is no such thing as spontaneous generation of life, that life comes only from antecedent life.

August Weismann proved that functional changes do not cause structural changes, and that acquired characteristics are not inherited, as supposed by Lamarck and Spencer. The chromosomes, minute packets of chemicals in the germ cells, are the bearers of heredity, and these are passed on from germ cell to germ cell, without interference from the rest of the organism.

Though its environment may affect the development of the germ cell, it cannot add to or take from the ultimate elements or determinants of inheritance. Variation is due to the combination of these determinants in sexual reproduction.

Gregor Johan Mendel showed by experiments with cross-breeding that variation is strictly limited and follows definite mathematical laws in distributing the "unit factors" of inheritance. Darwin had supposed that organisms tended to vary indefinitely and could account for variation only as accidental, though he thought it was influenced by the conditions of life.

Following Weismann and Mendel, the great William Bateson declares,

> "We have been compelled to retreat from the speculative position to which scientific opinion had rashly advanced. We no longer see how varieties give rise to species. . . . Are we not then on safer ground in regarding the fixity of our species as a property inherent in its own nature and constitution? . . . The unpacking of an original complex, the loss of various elements, and the recombination of preëxisting materials may all be invoked as sources of specific diversity." (Problems of Genetics.)

Bateson also tells us that the systematists, "the one class of scientific workers whose labors familiarized them with the phenomenon of specific difference," have always held aloof from Darwinism. The eminent German pathologist and anthropologist, Rudolph Virchow, and our own renowned Louis Agassiz opposed it all their lives. There is a considerable body of scientists today who reject it. Dr. Austin H. Clark, of the Smithsonian Institution, says, "So far as concerns the major groups of animals, the creationists seem to have the better of the argument. There is not the slightest evidence that any one of the major groups arose from any other." (Quoted in *Literary Digest*, of Feb. 16, 1929.)

No one denies that organisms are affected by the conditions of climate, food, etc., or that they pass through mutations under the Mendelian laws. What the creationist denies is that one species can so be *trans*muted into another. He takes his stand on the biologic, Scriptural, and reasonable definition of a species as those living creatures that can breed together with fertility. This is a far wider definition than Darwin would have given. Many of his species, under this definition, would be classed as varieties. Rimmer says, "Fertilization is possible only between the ova and spermatozoa of the same species. There is an ectoderm, chemically impregnated, that covers the ova of a given species, and only the sperm of that same species carries in its apical head the correct solution to penetrate that protective ectoderm." (Embryology and the Recapitulation Theory.)

It is well known that in the few cases where men are able, by interference with nature, to produce hybrid animals, these are sterile. A large proportion of them fail to survive. Among plants, hybrids are unstable and tend to revert to their original types. In like manner the science of Biometry, which is the statistical study of variation and heredity, shows "a Law of Filial Regression, or a tendency to the normal in every species, checking the accumulation of departures from the average, and forbidding the formation of new species by inheritance of peculiarities. . . . The tendency is to revert to the normal in body and mind." (Evolution Disproved. Williams.)

The basic unity of all creation is fully accounted for by the fact that it is all the work of one Creator. The similarity in the structure of living creatures is accounted for by the fact that they were designed by the same Architect and have the same physical necessities. However, that the fall should have left its mark on the body of man, making him more like the animals, is no more than we might expect. Man was seduced by the devil in the form of an animal. In some way he debased himself to the animal plane in the fall. His animal propensities got the ascendency and his spiritual capacities were submerged. Fallen man is grosser, more material, more sensual, than God created him.

The unpacking of original complex types suggested by Bateson would not do violence to Scripture or to reason, for all would have been created by God in the beginning and all would reproduce after their kind. But this would not be the process of evolution—of progression from the simple to the complex; it would be the process of degeneration, of progression from the complex to the simple. We would not arrive at higher forms in this way, but lower. Complexity would give place to variety. Yet even if it could be shown that minor species arose from a few original complex forms by unpacking and recombination, we could not think that man arose from any of them. He is in a class by himself. However fallen, he is a spiritual being, unlimited in his capacities and incomparably superior to any of the animals. And there is only one genus and one species of man. He was a special creation, and he was created once for all. The reputed resemblance between certain apes and man, and the so-called "missing links" between the animals and man are discredited and exposed by McCann and O'Toole in the works cited above. See also "Monkeyshines," by Harry Rimmer.

Harry Rimmer has made a study of embryos and asserts that a cytological examination of the embryo of any species will distinguish it from that of any other species at any stage of its development. He declares that the human embryo does not pass through a stage when it has gills like a fish, nor one when it has a tail like a puppy. The so-called gills are pharyngeal arches, a temporary feeding device, and the so-called tail is not a caudal appendage, but that part of the embryo which divides to make the legs. (Embryology and the Recapitulation Theory.) See also O'Toole's book.

In "The Facts of Biology and the Theories of Evolution," Rimmer discusses the recently discovered wonders of the cell. He tells us that "there are five major divisions in cell structure, and in each of these major divisions the cells of one species differ from those of every other species."

There is a clear line of demarcation between plants and animals, in that the plant has the power to make protoplasm out of the elements, while the animal has not. The animal must have protoplasm, but cannot manufacture it. It is evident that the plant was designed as food for the animal, as Scripture declares. Such low forms as seem to be intermediary between the two are now given a special classification. None of these forms has ever been seen to evolve into another, in all the observations of science.

Because of the millions of years required for the evolution of species, according to Darwin's hypothesis, it was impossible to observe or give any demonstration of it. Therefore the great hope of positive proof for the theory lay in the record of past ages preserved in the fossils. These were declared to show an evolutionary succession of forms. And the millions of years required for their development were supplied by the Geology of Lyell, which accounted for the geologic changes wrought in the earth's crust by such forces as are now operating upon it.

But now comes George McCready Price and shows in his "New Geology" that these changes cannot be so accounted for. They reveal conclusively the action of some tremendous upheaval that sacrificed hecatombs of life suddenly and altered the climatic condition of the globe from one of general Edenic mildness to that of the various zones we know today. He shows that there is no basis in the geological formations themselves for the theory advanced; that the strata do not occur in their supposed relative order, but may be found in any order whatever. The evolutionary scientists conceived a cosmological theory and tried to arrange the rock strata to conform to it. Then they turned about and used the strata to prove their theory! But the strata themselves refuse to conform! Price concludes very justly that the various formations have no time value; that the various forms of life they exhibit existed simultaneously, just as multitudinous forms do today. And he thinks all the facts in the case are best explained by the overwhelming of the world by the Flood, as described in Scripture! Moreover he shows that many of the same forms of life were larger in geologic times than now, so that the prevailing tendency of life has been toward degeneration, and not toward evolution!

This great work of true induction sweeps away the very foundation of biological evolution. It brings the history of the world back into reasonable perspective. What Lyell did for the materialistic philosophy of the nineteenth century, Price has done for the renaissance of faith that is coming. Those who have any desire to do so can now cast off the material incubus and nightmare of the evolutionary philosophy.

Some Bible scholars see in the second verse of the first chapter of Genesis an account of the first great catastrophe which science shows to have overwhelmed the earth. The first verse of the chapter is taken to refer to the original creation. The second is translated, "But the earth became a waste and a ruin—" According to this interpretation, the succeeding verses describe the work of restoring the ruined earth and re-creating life upon it. For an exposition of this view, see "Modern Science and the Prologue of Genesis," by Harry Rimmer.

In "The Theories of Evolution and the Facts of Paleontology," Rimmer asserts that geologic forms which are alive today have either remained fixed or degenerated. His pamphlet also exposes the famous demonstration of the evolution of the horse.

In connection with the general fact of degeneracy, it may be recalled that the increase of disease among human adults was noted in an earlier chapter. The diseases of childhood have been considerably checked only because science has learned to combat them. Scientific reports show the same condition to exist among domestic animals and plants. We are able to keep our domestic animals and our crops and ornamental plants and trees only by a perpetual and increasing warfare with their enemies.

Finally, the Nebular Hypothesis is now discarded by science (Price), and the new physics denies the conservation of matter and of energy, on which Spencer and Haeckel founded their systems. (Millikan, Lodge, Russell.) Further, "the Fundamental Law of Physics" is declared to be degeneration. Rimmer, in an indirect quotation from Hull, of Dartmouth, says:

> "that whenever a transformation of matter takes place (and they are incessantly taking place) the phenomenon is one of degeneration; the transformation of the complex to the simple. That in all the universe the opposite is never seen, nothing in physics proceeds from the simple to the complex. Therefore, he says, no matter what your theory of creation may be, you have to start with a universe charged with a tremendous amount of high-grade energy, like a clock that has been wound up and started, and has been running down ever since." (Modern Science and the First Fundamental.)

So, there is not a shred of the old evolutionary system of philosophy left. It has been discredited at every point by science itself. All that remains of Darwinism is lust and strife, sensuality and selfishness, and these are destructive and can give us only an evolution of destructive power. There is absolutely no constructive power in it.

There are two lessons from all this for science. In the first place, science should know its limitations. It should stick to induction. If it constructs a hypothesis, it should be labelled a hypothesis, and should not be foisted on the world as a philosophy of the universe and a dogmatic religion. There are more things in heaven and earth than are dreamed of in its philosophy. In the second place, science should be reverent toward Revelation. Science is not sufficient unto itself. If the Darwinians had not lost their faith, they would not have lost their reason, and would not now be discredited. They based their theory on the evil that has intruded into nature and lost sight of the law of nature as ordained by God in the creation. If the Scripture gives us an ultimate, absolute truth, a light of pure reason, then he who goes out into nature believing this truth is as one who goes out in the sunlight of the day, and he who goes out rejecting this truth is as one who closes his eyes to the light and insists on feeling his way in the dark. The great propositions of Scripture are that God created a good world, with man as its center; that man fell into sin and brought nature with him into chastisement; and that God, in Christ, is redeeming man out of this perishing world and bringing in a better world to come. Let the natural scientist relate his findings to this scheme of things and see where it will lead him. There is not ultimately one truth of science and another of religion. All truth must hang together in the end. And the real philosopher, the real lover of truth, will seek to comprehend it all.

The lesson for religious thinkers is equally clear. They should stand on their own solid ground of Revelation, religious experience, and pure reason, and not be swept off their feet by every wave of scientific opinion. Tomorrow scientific opinion will have shifted again, and then how will men of faith appear, who have forsaken their own unshakable truth for the quicksands of error? The whole evolutionary philosophy is a stream of blasphemy against the God of Revelation and His good creation. But how blindly religious leaders have rushed to accommodate their faith to it, and so subverted the faith! We have been bedazzled by the practical achievements of science into accepting whatever pronouncements on things in general the scientific world put forward. But there is no relation between the practical achievements of science and its evolutionary philosophy. And natural science, by its very definition, does not know the spiritual realm, and is, of itself, incompetent to construct a philosophy.

There are things that we know because they have been revealed to us by God's Word, by His Son, and our own souls answer to the revelation as the needle answers to the pole. This may be poetry. It may be imagination. But it is also experience. *It is the poetry of life.* There are things that we know because they have been revealed to us, and our pure reason, quickened by the Spirit of God, confirms them as true. This may be Theology—a system despised in our day—but it is also science, the highest possible science—the science of ultimate, absolute truth. And the things we know by revelation, religious experience, and the pure reason of faith, will never be known in any other way. They are beyond the reach of natural science.

The world is God's world, even in its fall. It would not be here, if He had not created it. His law is over all. His Word comprehends all truth and is authenticated to us in our own experience and reason. Science, when it gets its proper orientation and perspective, can only confirm the declaration of the Word, that everything in the world tends to degeneracy and the only hope of the world is the regeneration which Christ alone can give. Let us stand on the eternal Rock of Scripture, and hold up our beacon of faith, and light the storm-tossed mariners of science and every other craft home to the harbor of truth!

The sad mystery is that although Darwinism has collapsed, evolution remains the prevailing dogmatic belief of science. There is a new idea, that "nature" makes sudden leaps from time to time, into new forms. This is the idea held by Dr. Austin H. Clark, quoted above. It seems to be founded on the behavior of De Vries's evening primroses, which developed a number of new forms suddenly. But the plant is now extinct, so that the experiments with it cannot be repeated, and in view of the Mendelian principles it seems likely that it was a hybrid which split up into the various factors of its heredity. It is strange how eagerly the evolutionists jumped at those doubtful De Vriesian primroses, and how long they neglected the great work of Mendel! Bergson seems to have relied heavily on the behavior of these flowers in formulating his philosophy, and accounts for the creation of man by it. But when one considers that in producing the higher animal forms by this method, nature (represented by some lower form) would have to make two leaps, one producing a male and the other a female of exactly the same new species at the same time and place, this theory puts a strain on the credulity! And it still derives the greater from the less! How much easier to leap to faith in the special creation by God revealed in Scripture! Faith never requires more than reason. It is always materialism that requires credulity.

First we were told that the higher apes were the ancestors of men. Then it was said that some common ancestor of both the ape and man must be sought for farther back. Not long ago some prominent scientist propounded the idea that the ape is a degenerate man, instead of the ancestor, or cousin, of man. And now we are told that nature made a leap and produced man full grown! Seeing so many changing and conflicting scientific opinions, one is led to conclude that they are little more than guesses of men who are ignorant of God and His creative power and His unchanging truth.

One would think that the evolutionary philosophy must have gone down in the great war which it caused. But the natural mind does not learn, either from reason or from experience. It is not convinced by demonstration of its error. The material philosophy will be here in some form to support the material evolution unto the end of the world. Only the final, general catastrophe of judgment will extinguish it.

Yet we sense a science far above this material philosophy in our day, a science chastened and humbly searching for the uttermost bounds of natural truth. It may be that in the relativity of Einstein and in the revelations of the nature of the atom and the cell, natural science is reaching its ultimate, and that this ultimate will join on to the absolute truth of revelation. If the material universe, unthinkably vast as it appears to us, is really limited, then there must be *Something*

More Beyond it, for we can conceive the *un*limited; nay, it is a necessity of our pure reason. Must not the dwelling of "the Most High God," the "Heaven of Heavens," be there? Physics, today, sounds more like metaphysics. The solid resistance of matter has faded, in the study of the atom, to something which Bertrand Russell describes as "ghostly." Is not this the confirmation of the Scripture which says that "what is seen hath not been made out of things which appear"? So, in the study of the reproductive cell, a creative principle is revealed which science cannot explain by any mechanistic formula, and can only regard as miraculous. (Rimmer, Embryology and the Recapitulation Theory.) Must not this be, even though delegated and strictly limited, a fragment of that infinite Creative Power which brought all life into being? Let us not be hasty again. Let us take time to think. But let us tread softly, for we are drawing near to holy ground.

So, in the bestiality which psychology has unearthed in our instinctive mind, science is getting back to the "original sin" of theology. If we can shake off the idea that we evolved from the beast, and can see that we *fell*, almost to his level, we will turn our faces once more to the light of the glory of God in the face of Jesus Christ, and He will save us from our sins and will give us power to become again sons of God.

The time is ripe for the swing of the pendulum back toward faith. Let us who profess to believe cleanse ourselves of worldly contamination and unbelief. Let us pray for the light of the Spirit to convince us of the truth of our own divine Revelation; let us prove our faith by acting on its principles, and so materialize before the eyes of men its living truth; and we shall convince the world and bring multitudes into the spiritual revolution of the Heavenly Kingdom.

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